Antient Epistles, Minutes and Advices, or Discipline.

No.	Wr Disc.
100 D	Men
~~400~~	Women
1	1672 – 1735

YEARLY MEETING OF FRIENDS FOR NEW ENGLAND

This Book was deposited in the Yearly Meetings chest by our Ancient Friend Mary Mitchell who brought it safe from Newport to Moses Brown about the time of the Revolutionary War for safe keeping She having found it among the papers of Joseph Jacob — ~~This is a~~

This information I rec from Moses Brown Several years previous to his decease — It is the same Book referred to on the Record of Rhode Island Monthly Meeting as "Our Book of original agreements" — The first writing was by Peter Easton who was son of Nicholas Easton & came to New-Port with his Father at the first settlement of the Island of R Island — having seen & read much of his writing on our Records in Newport am able to say the first 6 Pages is his writing

The Minutes of Rhode Island M. Meeting at Page 3 ½ Several Years previous to the Record we have in our Mo Meeting which shows the truth of the Tradition, That the first Records of Rhode Island Mo Meeting was Burned in the House in which they were kept

Turn over

I am not certain of any of the other
writers in the Book except at page 62
I know to be Thomas Rodmans hand
writing, who was many Years Clerk of
the Yearly Quarterly & Monthly Meeting
of Rhode Island & also Recorder of
Births Deaths & Marriages — He Died
in the Year 1727 Aged 87 Years

This Minute Made
in Providence
12 Mo 7. 1837

Stephen Gould

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(1)

What George ffox Declared at Thomas Rovses, house at Barbadvs at the womens meeting

Frends

in the beginninge of the Creation of God when God made all thinges. he made man and woman male and female Created hee them in his owne Image and likenesse and set them in Dominion above all the worckes of his handes and so made he them male and female healpmetes the woman was an healpmeet a Companion and an Equall in the holy Image of God. for the man & meet healp in Righteovsnesse and Holyness and in The troeth and power of the Lord God in which they had Dominion over all that God made shee was a meet healpe ther was a service before the falle. but after the fale all was qvite out of order. but now in The Restovration by Christ the second Adam the Everlasting man. he Renews man and woman male and Female againe and brings them vp vnto God Again to be like him and Redeemes them vp into Gods Image That in the fale they had Lost so in the Beginninge he made a man and a woman male and female not a man and many women ther was no svch thinge but in the fale all Being out of order man and woman had no Esteeme of their bodyes which are the Lords. but they had no Esteeme of them but now as they Come vp again male and female a man and a woman Redeemed and Restored by Christ into the likeness and Image of God not like the Divell and the old Adam in the fale they came vp into purity and keep their bodies are for the Lord in vertve and Holynesse so these are the women that were Renowned women in scripture who had their meetings as Dorcas shee was a Desciple of Christ and yet a woman. so you must be like thes Holy women and the Elder women were as mothers to informe the younger and so Doe you the same and See that all walke as becomes the Gospele of troeth Gospele of purity Gospele of vertve and all what soever is Contrary to keep it Downe what Ever vnrighteovsness or vncleanes hath beene. all must Come vnto Evdgement. and the house must be Cleansed and swept that so all may Come vpon the right foundation Christ Jesvs who is that foundation that never sined nor displeased God or Dishonered him but he now is Restored againe by Jesvs Christ vp into the begining as man and woman were at the first Created in Righteovsnesse and in Holyness. first people must know this and secondly they must Come to the practice of Righteovsnesse and Holynesse. and vnto that worke of it for it is a Dutie that lyes incvmbent vpon all to Looke after the fatherless and widdowes. and that all walke after him and not after old adam but walke in the Covenant of troeth and life and so heerby purity and holyness and vertve will shine forth first ther is a Convincing of the minde and then a turning from Darkeness and from old Adam to the light the second Adam. so now Come to receve his Image and likeness and then Come to the practice of it and shew it forth. all Doe talke of it. independants make Religion. so Presbiterians and Baptists make Religion. have Religion of their owne making a talke of them but they Come short in the practice of their owne but now we never receved ovr Religion from man but from God. that Religion that is pvre is from above. the primitive Religion and profesion and possesion but not made by man. it was from above soe God hath the Glory of his Religion which is pvre from above and vndefiled in Gods sight. this is ovr testimony this is pver and keepes pvre and vndefiled and keeps from the spotts of the world. whereas the world talkes of a body of sinne and a Death to the Grave. and ovr papist of a purgatory when they are Dead. who are out of this Religion that Comes from above but now this Religion keeps you from the spotts of the World and vndefiled in Gods sight and then the practice of it. viz to visit the fatherles and widdows and to see that nothing be lacking. that they all walke in the practice of it that profess it that is pver and not to talke of it only as the world Doeth. so then Let Every one wait vpon the Lord in his power and spirit this keepes the minde heart and all pver and keepes from the spotts of the World to the Lord from whome you receve your Religion. and so practiceing this. women come to be meet Healpes and Renewed vp againe into the Righteovs and Holy Image of God and to be made Conformable to the sonne of God and so are indeed meet healpes in the power and wisdom and Righteovsness of God — this I say brings to modesty and virtve and holynesse and pvernes and Cleernes. and all properties and Good fruites of the spirit. and to wisdome which is from above wherby all things are rightly ordered. and this will keep the heart Cleane and the eye Cleere and single from the Eyes that be full of adulteryes and so Rect is the Body for the lord and minde which are given vp for his service. Glory and honor. So that in this the Lord will Be Glorified and honnored who is God over all Blesed for Evermore — and so in the power of the Lord God which Doeth Recover and Restore you bringing you backe to The Beginninge you may be serviceable vnto him and to those which are in want and nessesity in your Generation

And when any Children of poore frends be to be set forth as prentices that herein you be assisting for svch in time may Come to keep their parents in their old age as their parents healped them in their younge age. and likewise they being set forth to severall trades. they may in a little time healp their brothers and sisters. and so reare vp their familyes. now this is a Brave thinge if Done in the wisdom of God. this will be a meanes to prevent any poore to be amongst you. for ther shall be none amongst them as ther was not a begger of old in Israhell as we read. and thus frends Children being taken Care of in time they may be as nurses to their fathers and mothers. all Religions in the world have some of them begging vp and Downe for want of the practice of this and wher is their Religion which is to visit the fatherless and the widdows and strangers and to see that nothing be lacking. ther was no beggings vp and Downe I say in the primitive times noe I say their Care was first to see that nothing was lacking. they had meetings for that purpose. and if nothinge was lackinge all was well. keepe therfor in the feare of God and he will give you wisdome in order to this Come therfor in the power of the Lord God which brings you to the Beginninge and so therby frends will Come to the vnderstandinge which was in the Creation —

I Beleeve ther are thovsands of women frends that in this goe beyond all the wisdome of the world yea and the power of God hath wrought miracles amonge them who keep their minds and hearts pvre and Holy to God and the Blessing of the Lord God hath and Doeth increase the nvmber of them.

now as you come vp into the Image of God you come to be meet healpe in the Creation in the troeth and in the power of God and therfor see that nothing be lacking in the famelie of God and as for such as come to be Convinct and feele the power and wisdom of God they Come to know one family of the first Borne they must see that all vnrighteovsnesse and vnholynes be kept Downe and what Ever it be

ffe be that offends and greeves the spirit. dll & say must Come to Condemnation for God is pver and Holy dnd so ffe will have his people pver and Holy that so they may be an honnor to him. dnd so love pvrity and love Right
Heb. 12. teovsnes love Holynes without which no man as saieth the dpostle shall see God Else and loobe what Ever vn Righteovsnesse and vnholyness and sinne what Ever hath beene let it be Done away & speabe to the witnes of God in Every one that yov come to this. that so pvrity Cleannes and Holy ness may be in yov and that Every Rotten foundation be Done away and that all Come to Condemne that wherin they have Done amis so that the life and Power in all may be dctinge in all trve vnderstandinge wherby yov may be a praise to the Lord. for all must Come to the practice of the pver Religion all the world Doeth talbe of it Bvt we must Come to the Doeing of it In preserving the Creatvres and in watching Carefully over one another and see that all in yovr families
Lo — frends servants and &c be kept pver Cleane and Holy and walbe in modesty that so the Lord God of life may be Honored by all who alone is worthy of all honnovr and Glory who is blesed for Evermore and so in yovr meetings let svch as are vnderstanding and faithfull Come into their places wher they may like wise be meet healpes in the truth and the service of God in Righteovsnes and see that Righteovs flow from yov as a streme that may Drive away the rvbbidge before it that so ther may be a free passage for Holynes and Righteovsnes. for Sinne dnd wickednes has Dand it vp. Bvt now as Righteovsnes dvises thes things Come to be Done all away dnd so in yovr meetings in this gland it will be well that you Come into the power and practice of frends in london and in other places. for by this meanes yov Come into yovr places and are servants of Righteovsnes and truth for truth is one in all Heerby you become the frends of God as dbraham was The frend of God of the same faith not frends of the Divell who leads people into that that Dishoners God
20 — dnd frends Reprove, them that that is Contrary and walbes not in the truth let this be Done in all yovr meetings By his power spirit and wisdom by which and through which yov may feele the Blessings of the Lord and dnswer that of God in Every one. dnd when any Come to yovr meetings about mariage let them bringe Certificats with them of their holy lives and Conversations from the meetings in those Cities townes and Countries whether in England Ierland or scotland or any of the glands abroad wher they lived and are well knowne to the meetings wher they babe their wives or wives their hvsbands that so all may be kept pver and Cleane with out spott or blemish. and truly it is a very fine thing and Commendable dnd of Good Report to have a Certificate Come from one mans meetinge to another and from one womans meetinge to another of another nation of gland this is & say a sweet savovr and beeps a sweet Corresponence between meetings and meetings and Refreshes one another all mabinge vp byt one family and therfor let the meetings qvere How things bee
30 — Concerning the parties to be maried and what they bee Cleere &c and free from any other persons. dnd in order to their approbation let them Come twise to the mens and womens meetings to see that all things be well and Cleer and for Decency and Good order sake and also to manifest their practice and Chastity and so all thinges will be well. and that Every thing may be searched out narowly that so nothing may be wronge byt that all wronge things may be taken away. so that if any things be to be Condemned let it be Condemned that so God may be Glorified and all things may be preserved in a Right order. we never Read of a Bishop maried
Ruth 4.9.10. any Couple nor yet any papist in all the Scripture. Bvt the parties to be maried toobe one another before witnes as Boas toobe Ruth and Jacob toobe labans Dafter dnd as for marieng with a ringe that was practised first amonge the Heathen in old rome who had two priests and a Crow and a ringe and when they had pvt them in the rovnd world signified by the ringe then they let the Crow fly away betoabening the fortune of the
40 — new maried Couple now after this the papist in new Rome they toobe vp and Continves this Hetheneish Cvs tome of the ringe in mariage and one of the two priests. see yov may heare yovr original and so Doe the protestants likewise who folowinge the papists and treadinge in their stepps they keep and make vse
math 19 of the ringe and one priest. Bvt as Christ tells the Jews (ab initio non fuit ita.) that is, from the begining it was not so. and so we marry none. no. it is Gods ordinance Gods joining and therfor Christ saieth in the 6 verse what therfor God hath joined together let no man part asvnder. it was God that Brought the woman first to the man and we are but his witneses. and so after the Earth was replenished with people then there
Gen 3.12. were witneses recorded as in the Cause of Boas and Ruth. Heer we have the practice of all the Children of God in the Scriptures of truth for ovr way of mariage and neither Bishop nor priest maried or joynd
obiect dny together that we Read of in scripture but some may obiect and say if they be not maried acordinge
50 — to the law of the land and practice of the Church of England their Children are Eligitimate that is
dns Bastards and so lyable to loose their Estates. thes things have beene brought and tried before the Judges in England and alowed of seeinge that ther was a promise of mariage and a contract and the mariage Declared before the assembly of frends and a Certificat produced in open Covrt of it so & say we have had it tried. and so stand over them all Even in the Bishops Covrt wher was produced a Copye of the Certificate of their mariage dnd so we can stand one by another when things are truly and plainly and faithfully dnd Deerly Done and performed according to the law of God his ordinance and joyning together with the Constant practice of the holy men of god. now if a man should lye with a woman that is wife to dnother man he was to be put to Death By the law of God and so the wife with another womans hvs Band it was Death. Bvt if he had no wife then by the law of England he was to abide a yeare in the house
60 — of Correction. dnd if a man Did lye with a maid He was to marie her by the law of God so if a White should lye with a Blacbe or with another he should marie her yea thovgh shee were a Begger let them goe together to prevent sodomy

dnother thing is Concerninge recording of Births and mariages

ther is much in this for if yov should have Children borne heere and it should not be recorded in dl Register Boob and they it may be goe into England or some other Remote Covntry and are absent abovt twenty years be it more or less and afterwards Come back againe wher they finde their relations all Dead and are Estates left them or faling to them or him as the next of kine and so laies Claime vnto it. now they that are possest of it may pvt yov vpon proveinge yovr right and title to it and so not
70 — finding vpon inqviry that his Birth is recorded he may Come to svffer Losse therby therfor & say Be Carefull that all things of that nature be pvntvaly recorded in aboobe the time when and where they

Wher they were borne or maried and if it be recorded so then you may take a Coppy of it both of the time when and place wher you were borne or maried if need be

object. But some may say we had some Children that in Conscience we could not sprinkle before such time as we were Convinced of the truth and came among frends which are not Recorded. what therfor shall we Doe with them -

Ans Let them be recorded in a distinct Booke by themselves that so your Children may not be wronged through want of Recordinge. many use to wright Downe their Births in their Almanacks which may be Lost. therfor it is Requiset that you have a Booke purposly to record thes things but more of this at the mens meetinge - though in some places women Somtimes Doe it -

Desire so Continew in the love of God. Among yor selves and in the power and life and truth of the Lord and that will Healp you and Knitt you and unite you together and be an Evidence of the Everlasting power which was before the Divell was: and so feele this. and who Ever would breake the meetings or alter them he speaketh Evill of the Higher power in which men and women are gathered. Power Higher then the Divell and so feele yor your gatheringe in this and your meetings in this which will bringe you up into the Image of God and into holynesse wher all may be serviceable & and in their Generation. and see heer now Every one in this service be a meete healp in Right teousnese life and Dominion and so this Keeps the Dominion and will unite and will be a Comely ornament and Heer will be a Comly order of the Gospell that will stande all wethers and against satans baites what Ever: and therby God will have his praise and Glory and Honore that is Dew unto him above all in this and be Every one of your Crownes and Life and so act heerin the power of Gods blessed seede and Image and acting heerin in this your act in that which will be your possesion when time shall be no more. in a word this Keeps the Dominion and Authority the Heavenly authority and power and unites the hearts of Gods people as for them that Deny the Practise of the Gosple heerin they Deny the Gosple Religion and God from whence it came and Denies his practice for when we Come in the power and practice of this. to Deny this is to Deny the truth the power and the Gosple & say for in this we Come all to the practice of the Gosple againe and so Come to singe the songes of sion the heavenly songes of sion and so his presence will be felt amongst you and His Righteousnese and Holynesse will be in yor with out which no man Can see God unholynesse cannot noe it is the Holy the Righteous he loves. David from Experience said & have beene younge and now am old yet never saw the Righteous forsaken nor His seede begging bread. He is Ever mercyfull and leadeth and his seed is blessed God loves them and their seed and is with them and bleseth them in their Baskets and in their store in their goeing forth and in their Cominge in and so the God of life and power may be Exalted and Honored by yor heere and so the blessing that come upon them will be with you. and heer see that all walke as becometh truth and modesty honesty and Righteousnes and to walke as the holy women of old were to Doe as the Apostles Commanded &c whose Adorning let it not be that of plaitinge the hayre or wearing of Gould or putting one of apparell but let it be the hidden man of the hart in that which is Not Corruptable in the ornament of a meeke and a quiet spirit which is in the sight of God of Great price for after this manner in the old time the holy women also who trusted in God adorned themselves and not in wanton Attiere but that they adorne themselves in modest apparell as paul saieth with shamfastnes and sobriety not with Broidered Haire or Golde or pearels or Costly array but which becomes women profesing godlyness with Good workes and so See that all in your famelyes may be admonished to sobryety and to live as becometh godlyness and modesty and see that the holy women may be adorned with Righteousnesse and truth and Holynesse in the inward parkes which is & say with The Lord of great price and so Doe yor valew it and let not wickednes come nye thy Dwelling nygh thy soule and minde nor falshood Desait or what Ever is Abomination that Defiles the minde.

Oh Be arraied with truth Let Every woman keepe that that adornes them that so God may no waies be Dishonered but that Righteousnes and truth may flow as a mighty streame among you and so live in that.

Freends the Jews outward were to keep a sabath and the strangers and all within his gates they were to Rest and Keep it. so as they were not to gather their meate upon the Sabath Day nor to Beare Burdens upon it nor To gather sticks so much as to make a fier. and it was Death to Doe any such things now this sabath was as a figure and a signe to the Jews of the Everlasting sabath and rest by the Law of God & say it was Comanded to be kept strictly and who did contrary to it ther was nothing but Death and stoninge this was among the Jews but now Christ is Come for the Law served untill Christ the seed Came so that now this Law of that sabath is fulfiled now the seede is Come now see whether Hee is Come in Every one yea the Beloved is Come who Destroys the Divell and his workes who was before the Divell was Dan. 9. 24 and Hath finnished sinne and transgresion and made & say an End of sinne and made Reconciliation for iniquity and to bringe in Everlastinge Righteousness. as saieth the prophet. the law taketh hold upon the outward actions of sinne But this Blessed seede takes quite away the roote of sinne so the seede beeing Come Christ is come who is the rest. now when mat. 12. 1. 2. 3. he came the Jewes accused Him as if he were a sabath Breaker becaus his Desciples were a hungry pluckt upon the mark. 2. 23. sabath Day a few Eares of Corne wher upon Christ answered that the sabath was made for man and not man for the sabath therfor the sone of man is Lord also of the sabath for he was before that Day was made for by him all things were made that were made and so the sonne of man is Lord of the sabath as he is Creator in whome is rest and so becaus Rvbe. 13. 15. Christ Healed people on the sabath Day the Jewes were offended but he answered Doe not yor loose out your beasts one 14. 5. the sabath Day that is fallen into the pitt now all Christians say they are Beleevers but are they Entred into their Rest into Christ Jesus who is not only Lord of the outward sabath but the substance of the signes. But if they Be. then theyr is no Burden Borne nor sticks gathered if they be & say Entered into their rest who is our Life for soe Every true beleever is Entred into his rest viz Christ Jesus the substance of the signe who Destroys the Divell and his workes that burdens both man and beast and so he takes away the burdens from man and women in their Rom. 8. 3. hearts and he was manifested in the likenes of sinfull flesh and for sin Condemned sinne in the flesh that the Righteousness of the Law might be fulfiled in us so now he is become the righteousnesse of God. and so in Christ ther is no burden to be borne wher all are at rest in the seede. so then keep the sabath. thinke not your owne thoughts for we are a type of that nature in Christ Jesus wher Evill thoughts are. the nature beeinge taken away in Christ so that & say you must not thinke your owne thoughts nor speake your owne words nor Doe your Esai 58 13 owne workes. in the outward sabath they were not to Doe it much less beeing Entred into our rest to will in Christ Jesus who is our sabath of rest and therfor you should not goe out to Gather your meat abroad beeinge Entred into your rest. art thou Entred into thy sabath Christ Jesus wilt thou goe out of him to gather thy meate. is not Christ your life and your mannah and your meat that came from above Hast thou any raiment but from Him is it not He that clothes you with fine linnen Cleane and whit which is the Righteousnes

of

1 Pet. 3. 4. 1 Tim 2. 9. psalm 37. 25. 26.

Of the saints and therfor goe not out to gather yovr meat for there is no need no want in Christ in whome we
Have a better life and Have all. for out of his fulnes we all receve grace for grace for so it pleased the father that
in him all fulnes should dwell.
Now all cristendome say they are Beleevers but are they Entred into their rest Have they ceased from their owne works
Phil. 2. 13. and come to have them wrovght in god who works in vs to will and to doe according to his goov pleasure. so then
people must ceace from their owne workes and therfor if this sabath be best then they are best in the holy one
the Righteovs one the Heavenly man Christ Jesvs throvgh whome we please the lord so then I say to Every one
Keepe the rest the sabath and then none shall have neede to goe out to gather meate or sticks to make them a
fier with. for Behovld al yov that Kindle a fier that Compas yovr selves about with sparkes walke in the light
Esay. 15. 10 of the fier and in the sparkes they have kindled. this shall they have of my hand they shall lye Downe in
Sorow now what is the End of all professions in the world but a kindling of their owne sparkes. so now
all that are gathered into Christ are in their rest if so then ther will Bee no burthening one of another
and so Keepe in the Heavenly man from whome none is to goe forth to gather sticks and meate if they want
life peace or Joy ther it is to be had if wisdom and salvation it is to be had in Christ who is the tresvre
John. 1. 16. and fountaine of wisdome and of all good out of which we are supplyed. soe Every one keep yovr sabath yovr
rest Keepe to him who was before Darknes was. frends Keep al the pver wisdome of God and this will keep
and preserve yovr felowship one with another in the power of the lord God and so in this yov shall have
Dominion and the lord shall have his honnor and his Glory throvgh yov who is Blessed for Ever and Ey
for Ever more and what will Direct Every one in what yov Doe and preserve yov in humbleness and low
Rom. 14. 19. lyness of minde and in tendernes wherwith one may Edifie another and so watch over one another for Good
yov see the world watches for Evill but Doe yov watch for good to feele the God-stiring in yov —
for the Evill must be throwne out watch and goine with the good and reprove the Contrary for the Contrary
must be Reproved and so Righteovsness and Holy nes may flow like a streame and Judgment be set vp
above all that is Contrary and that all may walke soberly as becomes the Joveth and faith and Righteovsnes
and Godly ness and let yovr words be few and savory that they may administer grace to the hearers and the
heart Established with the grace of God that brings Every one to salvation and so walke and act that the lord
may no way be Dishonered by yov but that in Every thing he may be glorvfied who is Blessed for Ever
And so feele him in yovr meetings and in his power order my yovr meetings and Counseling of yov who is
the head of his Chovrch and yov the members of that head who is the law of life. the law of love. the law
of faith. and of the spirit. in the hearts of his people and therfor be svbject to him who is the prince of
life. as yov have been formerly to him who is the prince of the ayre, that is of mind for its the lord that gives
Righteovs ness. and Holy nesse. And its hee that will increas it more and more. And so frends I leave yov
all to the wittnes of God in yovr selves.

what folowes was Delivered by him afterward after he had
Ended His prayer

Pvre Religion and vndefiled before God and the father is this to visit the fatherles and widdowes in their affliction
Jams 1. 27. And to Keep harmles and vnspotted from the world. so that we have friends receved ovr Religion from God that is
Pvre and vndefiled from Above And not from man. and it is soe in Gods sight and this Keeps pver from the spotts
of the world. if papists and prodestants were in this pvre Religion which is receved from God which Keeps
from the spotes of the world what neede they plead for a body of sinne and Death to the Grave or a pvrgatory
when they are Dead. All sects in the world since the Apostles Dayes have made their Religion and yet
are out of the true Religion that keepes from the spots of the world and Every one that receve it must
Receve it from Above. not from man but from God. so now as yov have Receved this pvre Religion. Come to the
Practice of it. if papist were in this Religion they need not tell of a pvrgatory when they are Dead to pvrge
Away their sinnes. for what need they Cok to wash when all things are Cleane. Ther is some things Given
by the Almighty to Keep thes Cleane. if I say they were in this religion that keeps from the spots of the
world. that is pver from Above the prodestants wovld not tell thee of a Body of sinne and a body of Death
to the grave. nor the papists of a pvrgatory when they be dead so Every one that hath receved this pver
religion from God. that is so in Gods sight it will Keep their bodies pvre and Cleane to the lord and their
mindes and sovles a Temple for his holy spirit. wherby all may walke as becomes the gospel of Jesvs Chris
And therfor Come to the practice of it first Receve it from God and then practice it for God and see
that nothinge be lacbinge away. then which will the Body of Death and pvrgatory away with them and Come
to the Apostles religion and the true saints for we are come vp againe to the Apostles Dayes. And have
that which they were posesed of and wherein were in and so we have Done with all that that hath Beene
Eph. 5. 27. set vp since the Apostles Dayes and are Come to a Glorivs Church that Christ hath presented to god
which is without spott or wrincle Eph. 5. 29 or any svche thinge but that it shovld be holy and without
Blemish this Religion was practised amonge them then and so yov that are Come to this and Have a Desier
And are Convinced Come into the practice I say of this Religion that is pver and vndefiled.

So now man and woman Coming againe to be renewed vp into the Image of God are made meet
Helps the woman is for service a meet help a Companion a meet help in the Righteovsnes and in
the power of God in the trveth and in holy nes and in that which Doeth Give Dominion. so now come vp
to the state before the fale for heere is the wisdome of God. And in his wisdom so order all things to the
Glory of God and to his Honnor and so Heere is the top and Crowne set vp above all and soe God hath made
vs set together in Heavenly places in Christ Jesvs Eph. 2. 6. in him who is ovr Righteovsnesse and Heer
they Did Confes him in the Apostles Dayes to the Glory of God which is wittnesed now and well might.
they Doe it in that he redeemed them from slavery and Giveth them a Kingdom. And let one informe
another that so all might be preserved in vertve and holynesse and all Childish things that become not
modesty and soberiety and Godlynes. be layed aside and Done away and that only may be set vp wherby
God may be Honored and that yov may feele him rvlinge in yovr sovle and order in yovr mindes and
Heavrts and so let him have the preheminence whose right it is and so feel him in all who is God
over all and became a curse to take it away oh Blesed for Ever be the Holy one who brings men
And women to Everlastinge Happinesse

And

Now keep yovr meetings in the power of God and in the wisdom of God by which al things were made and in the love of God that by that yov may order all to his Glory. and so when frends have finnished their Businesse sit dovne and Continew quietly and wait a while vpon the Lord to feele him and goe not beyond the power. but Keep in the power by which God all mighty may be felt among yov. the power will bruse the head of the serpent and fals contrary Heads this blessed seed as he is, Head of the Church he is the Head of Every member of this Body and so by the power of the Lord ye come to love trueth and love Jesvs Christ and love holyness and by the power yov come to love God 1 Cronin 7.24 and praise him and bless him and magnifie him who Lives for Evermore. so in him is the government Christ Comes to be head in yov who is the power of God and the wisdome of God and as the prophet saieth — of the increase of his Government and peace there shall be no End for vnto vs a child is borne vnto vs a sonne 10 Esay 9. 6,7 is given and the Government shallbe vpon his shovlders and his name shallbe Caled the wonderfull Counsellor the mighty God the Everlasting father the prince of peace of the Encreas of his Government ther is no End marke that ther is no End of the increase of it nor of the Goverment. so keep the power and the Dominion and see that nothinge be wantinge in the famely of God. as a woman when shee seeth all is well in her famely she is in quiet els shee is trovbled so now in the famely of God see that all be well and that nothing be lacbinge then ther wilbe all peace and no trovble for all of yov are of the hovshovld of faith. that is an hovshovld of them that have victory Else yov are no hovshovld. the hovshovld of faith is the hovshovld of them that purifies their hearts through which faith all the hovshovld come to please God so I say see that nothing be lacbinge Doe Good to all but Espesially to them who are of the hovshovld of faith. to all I say Galat 6. 10. becaus all Came of one man and one woman though one be a Black another a towney a third a white yet all 20 — comes from one man Doe Good to all becaus they are all of Gods Creation and they are Children of the one Creator Children of Adoption is another state this is a farther state then that of Creation So Doe good to all but Espesiall &c — so then they are Children of God By Creation so that he Doeth good to them. He causeth the sunne to shine vpon their Ground as well as vpon the other and the raine to falle vpon their land as well as vpon the others vpon the bad as well as vpon the good and therfor be perfect as yovr Heavenly father is perfect so now have the same minde in yov as was in Christ. Now frends at yovr meetings when yov Doe make a gathering yov should make a gathering amonge yovr selves to Give to svch poore people of the world as are in want and not to take it from the stocke of moneys alloted for other vseses so now Concider what abovndance of Good womens meetings may Doe in this Case so Heave Doe Good to all and see that yov have the minde of Christ love Enemies Doe good to them that hate yov Bless them that Curse yov Come to 30 — the minde of Christ who would not have any of the Creation to perish but have them nurished and preserved Give therfor meat when they are Hungry and Drinke when they are thirsty. What wilbe Cross to that away with it that are redy to say why should Doe so and so and soforth o let the minde of Christ flow over that and this will preserve the Dominion and authority by which yov must be ordered to Gods Glory. and so keep retiered to the Lord in yovr hearts and God will Give yov more strength wisdome Counsell and power and yov may be acted for his Glory and may serve him in the Creation. and so to him yov may be a praise and honnor wherby the Lord may be Exalted by yov for Evermore. and wher two or three are met in his name. that matth. 18. 20. is in his power He will be in the midest of them wher two or three are gathered in the name of Jesvs ther yov see was incovragement to meete and so yov that Gather in the name of Christ yov are Gathered in his power and so his name is above Every name and his Gathering in his power is above Every power in the falle 40 — and so they that are Gathered in his name they are Gathered in a strong tower and his name is as a oyntment powered forth that Reales the body minde and spirit and so he that is Gathered in his name Cannot but speake good of his name and tell of his inward worbing and of his power which was before the Divell was. now when yov act in this power and name yov act in that which was before the falle in the Begining and heer will be vnity in the power of God that like a threefovld corde Cannot Easyly be broaken and Soe in blessing & will Bless thee and in multiplying & will multiply thee saieth the Lord Glory to him for Evermove. for the seed Encreaseth as the sand one the seashore and as the raine. and as it riseth By the power of God the Goverment is knowne so heer Blessed be the Lord the seed is risen and rysing so that it shall Cover the Earth as the water Covers the seae and this Goverment is Christ he is the Counselor and Head of his people and Gives them Wisdom How to order themselves to his Glory and then heer they Come to live to the praise and honnor and 50 — Glory of God who is Blesed for Evermore. and so the Lord preserve yov. and be sure faithfully to serve him o praises wait vpon the Lord and attends his Blessed seede. he that hath the sonne of God hath Life Everlastinge he hath all the fruites of the Good spirit which naturely flowes from it as from the naturerall tree. its naturall for good trees to bringe forth Good fruite so it is naturall for this tree to Bringe forth Good fruit as it is naturall for the Evill tree to bringe forth Evill fruite and so Keep yovr meetings in the name of Christ and then yov will finde him to be yovr Counselor in all thinges wherin he may be praised. praised in all yovr hearts that he may teach yovr hearts and mindes and spirit to serve him in yovr Generation and so in that the Lord increace yov in his power and wisdome and in his Blessed seede that in this seed yov may have peace for Ever and God the Lord may be Glorified for Ever now that he may be amongve yov and in yov keepe yovr meetings in his power and in his love that so all things may be Done in love which Edifies the Body. that the increase of it may be amonge yov and felt by yov that overcomes 60 — Evill. and season yovr hearts and mindes to all that is Good. for since the Dayes of the Apostles they have lost the power the life in the Apostacy but now the Gosple is prech't again the Comly order of the Gosple which is the power of God. all vncomly orders is out of the power of God and Gosple but now we have Receved the Gosple again yea that which was preached in the Apostles Dayes in Abrahams Dayes and in the Begining the Everlastinge Gosple the Everlastinge order which brings vs into the wisdome. and who acts in this power he acts in that which was in the Begining and so Keepe yovr meetings wherby yov may Doe a great Deale of Good in Convincing the Gainsayer and one providing for those that want so Every thinge that hath offended and Dishonored God may be taken away. who Ever saieth the first the Blood of the slaine must not be Covered and heald in the Earth els in the tenths all the Babilonish stuff must be fetched out so what Ever is hid in the heart in that nature must be stoned with the seed Jesvs Christ as Achan was Dealt with and burnt as what he had stolen 70 — that will hide any stolen things is not of God in their hearts. Before Ever thov inherit immortall life John. 17. 18. 19 God loves purytie what Ever is naught away with it that so trueth and holyness may stand vp that so god may raine in yovr hearts who is pure and holy and loves trueth and Holyness in the inward partes and admonish and Exhort all that they may live soberly as becometh trueth and Righteovsnes; that they may

Have

Have an Esteeme of their Bodyes and Keeve their virginity to their mariage Day and After they are maried Break not the Covenant and Wedlock band of mariage but Keeye over and Cleane and Holy. and they that are unfaithfull heerin admonish that so they may walke as becometh the Gosple and have Esteeme of their Bodies ~

and then for your Blacks and tawney Indians. Endevour to breake them off of that Evill Custome amongst them in running after another woman when maried to one allredy but to Keep faithfull alone to her as longe as they Both shall Live and labour with them to bring them to Know the Lord and to feare him Tis said of Abraham that he Circumcised in the flesh all the males in his famely Even all them that were Bought with his money and them that were borne in his house soe let it be your Care and Earnest Endevour to get all of them Both male and female circumcised in spirit. you are Carefull to bring them to Doe your owne worke. Be as Carefull to bringe them to troeth to imbrace and receve troeth in the love of it as it is in Jesus and bringe them to meetings to serve the Lord. let them not & say take one another as towne Bulls or Doe not Keeye a Sodome in thy famely for shame for God requires that frends should Answer troeth who are Convinced of his Eternall troeth and Come to the power in the practice of it Christ Died for all as well for the Blacks as for the whites for Every man yea he gave himself a ransum for the whole world he tasted Death for Every man ~

we Read that Abraham a frend of God Bought manservants and How all were to be Circumcised as is said before or Else they were to be Cutt off. now we are Christians therfor Concider of it. Have all your familyes Circomcised is the Body of Death Destroyed and the sinnes of the flesh Cutt off By the Circumcision of the spirit without handes that they may serve the Living God. soe if any of them should intend mariage Let them Come before their masters and Let them take one another before witneses and let their mariage Be recorded in a Distinct Booke for that purpose and bringe them to serve God. if soe then their will be no Eie service to please men but Every one servinge their masters acordinge to the flesh in single Ephe 6.5. ness of their hearts as vnto Christ Ephes. 6.5 our Religion is practicall it Brings and Bows Downe Every minde to seeke after the things above as heyers of another world and not of these outward Transitory things heer Below. pilgrams and strangers who are Hastenigge to another Contrye or Kingdome Have not much affected or taken with any thinge they meet with. as they travell alonge no more should those who are heyers of the promise Christ yea heiers of the Kingdome that Hath no End which he hath promised Jams 2 to them that love him and so their Conversation must be above that yes saieth the Apostle in heaven 5 and your affections must be on things above. so Every one of you Keep in the wisdome and power of God which is the Gosple that is Everlastinge then heer is Joy and peace and happyness as heyers of Christ Who is Governor and Ruler whose Right it is ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

G. ff Desired y: this Paper should bee Read In y^e^ Womens Meetings at least once every Quart^r^./

G ff

A paper Concerning puting frends Children out apprentices &c by Georg fox

my Deer frends

Every quarterly meeting to make Enqviry through all the monthly meetings and other meetings. widdows or others that have Children to set forth to apprentices so that once a quarter you may set forth an Apprentice in your quarterly meeting and so you may set forth fower in a year as needes and sometimes more as ther is ocation and this Apprentice when he Comes out of his time may healp his mother or father and reare up the family that is Decayed and in this Doeing all shall come to Live Comfortly as men all their poore frends for Being Done in the quarterly meeting you will have Knowledge through the County in all your monthly and perticuler meetings of masters that be fit for them and for such trades as their parents Desier or you Desier or as the the Children are most inclinable to and so to be placed and put forth as you order from the quarterly meetings to frends that they may be preserved in the troeth and by this in the wisdome of God you will preserve frends Children in the troeth. you will take off a Continuall maintenance (but you order the the Children that they shall reare up the Decayed familyes and be a strength and be healp to them and nurcers and preservers of their relations in their antient Dayes. and be a meanes to take off Cumbrance of your selves through the wisdome of God things being ordered. for in the Country you know that you may set forth an Apprentice for a little to severall trades as bricklaiers. masons. Carpenters. wheelwrights. plow writs. tailors. tanners. Curiers. Blacksmiths. shoemakers. nailors. Buchers. and severall other trades as may be men tioned wherby all frends Children may be set forth and they that are Decaieng in their familyes in seven years time they may be reavinge up. and for the preserving of them. and ther are weavers of linnen and wollen and stuffs and sarges. so that they may have a stock in their quarterly meetings for the same purpose and all that was by any that Doeth Decease Except it was given to some perticular or some perticular meetinge) may be brought up to the public stock for the same purpose and this will be a way for the preserving of many Being poore amongst you. and it will be a way of making up for in severall Counties the same is practised and some quarterly meetings Doe set forth two Prentices and some times they set forth Children of the world that are laid one the parish when they Come to frends. and when they Came to frends houses they have gathered money to set them forth to Apprentice and they have Come to be frends and some they have set forth fower or five years or six years though their indentures have stoode seven and some according to their Capasity. and some they have set forth Longer that have Beene younge in all these things the wisdome of God will teach you By which you may come to healp the Children of poore frends that they may Come to reare up their familyes and preserve them in the feare of God so no more but my Love in the Everlasting Seede by which you will have wisdom to order all things to the Glory of God ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

Concerning Condemnations

You must record all Condemnations in your book that if any accuse you send it them saying heer is a prayer of Repentance and if it be publikly Knowne to the world the offence & meane Commited and Judged let it then goe abroad but if not publikly Knowne then keep it privatly amonge frends ~ ~

And now frends when at any meetings and times you have seated and finnished your business goe not Hastily away but after all is over sit still a while in silence and feele the Lord among you that so in the sence of the Lords power and good and livinge presence you may be refreshed and goe away Comforted and Cheered with praises in your hearts and this allso that in your meetings therbe no strife nor Animosity or heats, the meeting order Six frends in perticular to goe out and withdraw to heare and
10 — Compose and make a finall End of the matter and Controvercyes and allso that nothing be spoaken out of your meetings that may any ways tend to the Blemishing one of another ~ ~

Again it may be some are gone from Truth and are backslided. oh labour to Restore such as are
Galat. 6. 1. faine and Gone Astray. goe to them in meekenes of spirit and yet in the power and Exhort and Admonish them that if possible they may be brought back againe. now when men Cannot goe (and it may be not so Suitable nor Convenient that they should. Let some of the more sober and Discreet women (being
20 appointed of purpose goe to them. for some may hearken to sych before they will heere others) some Especialy where any preiudice is harboured in their hearts or mindes against any perticuler of them wherfore & say it is not fit for them to goe and Admonish them but such of them as they have no preiudice against
Jam 5 19.20. for they likewise will be redy and willing ~~and redy~~ to heare them sooner. And this is a noble worke. for saieth the Apostle. Brethren if any of you doe Err from the Truth and one Convert him let him Know that he which Converteth the sinner from the Error of his way shall save a soule from Death and shall hide a multitude of sinnes. so one the Contrary if you shall neglect this Duty that lyes incumbent upon you
Levit. 19. 17. And are remiss in it you may Come to suffer loss by it. for saieth the Lord "thou shalt not hate thy Brother in thy heart, (thou shalt in any wise rebuke thy neighbour and not suffer sinne upon him) or as it is in the margent of some Bibles. that thou beare not sinne for him. see and Concider what
Ezich. 34. 4. the Lord sayes Concerning the fals prophets in this perticuler "the Diseased have yee not strengthened neither Have you healed the sicke neither have you bound up that which is broaken neither have you brought againe that which was Driven away neither have yee sought that which was lost But with force and Cruelty have you ruled them. this was the sinne of the false prophets and sheepheards and will be well (as God said of Caine) if this sinne may not lye at your Dore. though they Came short of their Duty. yet saieth the Lord in the 16 verse & will
30 — seeke that which is lost and will Bringe againe that which is Driven away and will binde up that which is broaken and strengthen that which is sicke but & will Destroy the fatt and the stronge & will feede them with Judgement Heer you see the Lord will Doe it himselfe and make it his worke to restore those that are faine and Gone astray and therfore see to it & say that you have the minds of the Lord and indevour what in you lies to seeke again that which is lost and to bring back againe that which is Driven away and therfor & say be followers of God as Deare Children in this perticuler as well as in other Incumbent Duties Namely to Redvce those that are gone astray. for as the Apostle saieth upon something a Different
1 Cor. 1. 17. Accompt in 1. Cor. 10. 15. may & say Concerning this. for what knowest thou o man but thou maiest force thy sister or thy Brother. And what knowest thou o man but thou mayest Doe the like. and therfor as David
1 Cronic. 22. Sayed to his sonne solomon soe & say to you. Arise therfor and be Doeinge And the Lord be with
1670 — you ~ ~ ~ ~ ~

1672.

No 2 Some of ye heads of what G. Fff delivered at ye Womens Meeting at Rhode Island ye 18th of ye 4th Month 1676 at Wm Coddingtons.

Friends

In ye Beginning God made woeman an help meet for man, not ye one above ye other, but a meet help in Righteousness, a meet help in ye Truth, a meet help in ye Dominion In his Image, & a Meet help in ye holynes — but Now since man, & woemen haue lost this Righteousness, this holynes, this Truth, this Image, & Dominion, by Transgression yee see all is out of Order

Soe Now as Man, & woeman come to bee Redemed againe Into ye Image of God by Christ Jesus they come to bee meet helpes againe Into Righteousnes, into holiness — Into Truth, Into ye Image of God Again, & soe into Dominion, & heer is ye foundation of our Men, & Woemens Meetings

1st ye They haue said ye Quakers had noe Order among them, Wee say, yes, what is it, ye Gosple Order wch was before all ye Gentiles Orders were, or Apostate Christians were, and this Gosple Order is ye Comely order, & keepes in ye Comely Order, and all orders yt are not In this will come to an end, and soe our Order is ye comely Order, ye Order of ye Gosple, & this will stand when all other Orders are gone

And Every one ye fooles ye Power of God yor fool & Order in yor hearts and soe being Heires, & heiresses of this power yor inherit this Order, yor haue a Naturall Right to this Order, ye Comely Order, before ye Divell was;

2dly They haue said ye Quakers haue no Government Among them, — Yes, What is yor Governemt? The Governemt of Christ Jesus & heavenly Man, ye Entrance of which Governments there is noe end,

Now Every one of yor Living ye seed yor feele ye Governement ye Government of Christ Jesus which is over all Earthly Adams Governiements wch will have an end, but Christ Jesus his Governemts is without end soe here is yor Governemt,

3dly They say ye Quaks Meetings haue no ffoundation — Yes, What is ye Christ Jesus who was ye foundation of ye ould World, & who was ye foundation of ye Prophets, & Apostles, & Saints, and Holy Men, & woemen in all Ages, — and Whot is ye ffoundation of ye Saints Now, soe wee haue not an other order then ye comely Order of ye Gosple, nor another Governemt then ye Government of Christ Jesus, nor another ffoundation then Xt Jesus

Now Mark What yor Doe In this Order, In this Government, in this ffoundation yor Doe In That wch will Ever Bee, when time shall bee now moyd for Christ was before time was, Now This is standing, Where ye Glory of ye Lord standes, Every One Foole Itt for yr Fellows

4thly They use To say ye Quakers were of no Religion — Yes, What is your Religion? Our Religion is Pure, from above, wee Receaue it from God It is undefiled in his Sight, It comes from Him, yt is pure, who can never bee defiled, and whose eyes are pure, and This Religion ye comes from him is pure, and keepes you pure from ye Spotts of ye World, — Soe had ye Papists, & protestants, & Presbiters, & others been in this Religion wch is pure to keep them from ye Spotts of ye World they would not have bould People of a Purgatory after Death, & to sin for terme of life. had they been in This, neither would their Widdowes, or ffatherless Have gone begging up, & downe in ye streets

Soe Now you See what your Religion is, ye it is pure, & from wee come yor Receaue it from God ye is pure, and from wt it keepes yo: viz: from ye Spotts of ye World,

And then ye next thing is ye Practice of It: To visitt ye fatherless, & ye Widowes, & ye Sick &c & To see ye noteing bee lacking In ye House of God, yt ye widowes doe not lack, nor ye ffatherless, and Sick doe not lack, This is yor Duety to God, In This yor preserve ye Creation, & to doe good To All, & especially To ye Houshold of Faith, Heer yor come to haue ye Mind of Christ Jesus who went about Doing good & to doe ye Will of him yt sent him; &

And yo^r Busijnes is to mind Gods Service, & yo^r places ordry one in y^e Service of God, — Now This Religion y^t Keepes you from y^e Spotts of y^e World, yo^u care should bee to Keep others also out of those beings y^t bespott them, All manner of Unleanenes whatsoever it bee, for they Dishonnour God, & they Dishonnour their bodyes, and they dishonnour their profession, Soe here is ordry one of yo^r Dutyes to See y^t Every one Walk according to y^e glorious Gosple of Jesus Christ, & all that doe profess Christ that they walke in Him, here is y^e Foundation, Here is Government, Here is Order Kept, y^e comly Gosple Order, Now Lett them bee what they will, If under pretence of Mynisters, or what-soevr, If they walk not in Truth but in Lightnes, & in foolishnes Lett them bee Reproovd, and such as goe from one place To another to draw out y^e affections one of another, Lett Such bee Reproovd, y^t Gravitie, sobriety & Sollidity may bee Kept up Among you To Gods Glory, — Keep up therefore Unto y^e Mountaine of Holynes, for indeed by Some walking & talking God hath not boone honnoured, but Dishonnoured, Therefor^e Let it your places Be See y^t God bee honnourd, y^t All y^t is foolish, and chaffie, & light, lett All y^t bee ffanned, and Troddpd away w^th y^e power of God, for It is said, Gods people must bee an holy People, a Gen-eration y^t is holy, that they may honnour, & prais y^e Lord in their Generation, and bee a Blessing to y^e Lord in their Generation, y^t Gods Blessing may fflow upon you,

Soe Now yo^u come to a Meeting in y^e Power of God, & if yo^u bee not faithfull they who Have spoaken, & doe speak against yo^r Meetings will come upon you, — And See Now Daughts of Sion Stand up for Sion, & See as I said before y^e Nothing bee lacking neither holynes nor w^t pr, y^e no grace Truth, nor Vertue bee wanting,

And See you bring in a Seed in yo^r Head which bruyseth y^e Serpents head, Here Keep yo^r Authoritie, here in him yo^u will have Wisdome by which all things were Created.

And See if you hear of any that have not walked orderly, yo^u are to admonish them, and Exhort them y^t they may walk as bee comes y^e Gosple, & there yo^u will Save yo^r Selves, where yo^u Stand up for that which is for his Glorie,

And this is beyond all y^e orders of y^e World, where Every thing is lacking among them, for where God is Lacking, & Christ is Lacking every thing is lacking among Such, See yo^u being Heires of Christ yo^u have Right to y^e Promise;

And Another thing hath bone Judging one an other in Meetings, Let this thing bee amended, & done See no more, & if any weaknesse should appear in any, See not Discover it To others, nor tell it abroad, for y^t is Flams spirit, but if any have any thing to say to one an other that burdons them Let them speak it privately to them, for y^t bee comes Brotherhood, and Sisterhood See to doe, And See if there bee any difference Lett them goe to y^e parties, & if hee will not hear then Take two, or three &c: & this is Gosple Order, & then yo^u are guided by his Wisdome,

And then for Marriages in yo^r Quarterlyes, & y^t y^e woman Come to yo^r Meeting, and Speak freely, & y^e man Come, & speak freely, Let a man come with y^e man, & a Woman w^th y^e woman, that things may bee done Sollidly gravely, and weightily, & All fond, light & chaffy things Away w^th them, It is not our Work to Marry them, But It is Gods Joyneing — only we are Witnesses, Bee ye Witnesses, Say they, We are Witnesses, as that of Booz and Ruth,

And Christ and his Disciples, & Mary went to a Marryage In Cana of Gallilee. — And wee never read that y^e Priests married any — but God Joynd, & they Took one another In y^e Assembly of y^e Righteous:

And as to Marrying In y^e^ kindred

If Anij of y^e^ rotton principle of y^e^ Rantors should gott among yo^u^ to account It Lawfull to have more wives then one at once — Or if They like not hor they haue to putt hor away and Take another &c^t^ We Read but of one at y^e^ first, a man, & a woeman,
But Abraham had Two, yet,
But hee is Marryed but to one. y^t^ hath y^e^ Godd
Yee See wee at madd dodinges there was, In david, & Solomon about their many Wives; Now when y^e^ Husband is dead, or wife is dead then they are all Libertie to Marry an other;
— And as for putting Away, Humane Lawes suffred such things, but Divine Lawes suffred noe such Ieing
It is said y^t^ a Bishop should bee y^e^ Husband of one wife. but If a Bishop putt away one wife, & take an other; then hee hath two, for both Elders, and Bishopps were to have but one
This Single Marriage was a Typpe of Christ, and His Church, Christ hath but one wife, His Church, and God is y^e^ Churches Husband,
See Christ which comes to Redeeme man out of y^e^ Fall, Into the Beginning againe, Male, and Female, This was In y^e^ Beginning; not Male and Females, but since y^e^ Begining It hath not been soe, for they have runne into heapes, dishonouring their bodies one with another,
See yo^u^ y^t^ are come up Into y^e^ Beginning, Every woeman is to have hor owne Husband, & every man his owne wife, and Marriage is a figure of Christ and his Church,
Again, They will Say We are wiser then our Forefathers, wee will not Marry as our forefathers Did, — Wee Marrij none, wee are only Witnesses of y^e^ thing If all things bee cleare They take one another In the presence of God, & his people, and there is a Certificate drawne of both their names, y^e^ places where they Live and y^e^ names of their Parents if liveing, & y^e^ place where they take one an other, & y^e^ time when,
— And ffriends both man, and woeman putt their hands to It; & it may bee Several of y^e^ world putt their hands to It, here wee come Into y^e^ Example of and Practice of our forefathers as Isaack, and Jacob, and Booz, & &c
And then as for Preists Marrijng, wee doe not Read of Anij y^t^ marryed aney, — The Heathons they had two Preists, and a Ring and a Crow
For It was y^e^ old Heathen Romans y^t^ first brought up Marrying with a Ring, It being their practice, and Custome y^t^ y^e^ Man should give in token of good will a Ring vnto y^e^ Woeman, — And before they would begin the Ceremonys of their Contract y^e^ Man procured a South Sayer, and y^e^ woeman an other to cast their fortune, and by token or Signe y^e^ thes South Sayers accounted most fortunate was a Crow, And This Practice of Marrying w^th^ a Ring doe thes called Christians Retaine all This Day amongst many other of y^e^ heathen Idolatreous practices,
Then after them y^e^ Papists gott up, & they left y^e^ two South Sayers, & y^e^ Crow, & kept y^e^ Preist, & y^e^ Ring, Now Now! Papists, what are yo^u^ wiser then y^e^ forefathers, your forefathers y^e^ old Romans had two South Sayers & a Crow, & here is your Crow, and your two South Sayers;

y^e^

Then ye Common-Prayer Men gott up, & they gott ye Preist & ye King, & what are they now wiser then yo^r forefathers? & nowe is yo^r Crown?
Then ye Presbiters, and Independants — They Keepe ye Preist — & what are yo^u wiser then yo^r forefathers; & nowe is yo^r King, & yo^r Crown, and yo^r two South Sayers?
Then they come To ye Quakers, & what are you wiser then all yo^r forefath^rs & yt yo^u will have neither Preist, nor King in yo^r Marriages? — Our forefathers are ye holy Men of God, as Isaack & Jacob, and Booz &c: wee take them all on our side for our Example, and Practice, Let ye old Heathens
40 — Keep their Preists, their South Sayers, their King & their Crown as a Token of good Fortune, and ye Papists, Common-prayer men their Preist & King, &c: They are none of our Forefathers, The holy Men of God beforementiond are our Forefathers, & Examples of our practice, for Booz took Ruth his wife before ye Elders of ye People, & said ye are wittnesses this Day ye I take Ruth to wife, & ye people said Wee are Wittnesses, and ye Lord make ye woeman in thy house like ye house of Rachell &c: and yt thou mayest doe worthyly in Ephrata, & be famouse in Bethlem, And of ye stock of Booz came Christ, & Elijah was to take witnesses, & write in a Rolle when hee went to the Prophetts, See here yo^u see was noe South Sayers, Preist, nor King used,
20 — And see yt yo^u walk as becomes holynesse, wch becomes Gods House, and things that have beene past wee cannot tell how to mend yt now; but for ye time to come Let all lightnesse & wantonnesse be Kept downe, & Let all your Conversations bee above in Heaven, Hand up for Gods Honnour & Hand Let all young Men, & young woemen have an esteeme of their bodies, & every mind, & heart To bee wch is for Gods Glory,
See as I said before, yo^u Knowing ye Power of God yo^u may enforme ye Men in things Relating to Truth, & they may informe you in ye Right-ousnesse and Truth, & ye all things may be Kept pure & cleane, and you preserved In ye power, & life wch was wth ye Father before ye World began,
30 — See Freindes Though things att ye first may appear hard, & strange to yo^u yet It will bee easie att last,
And soe, Sitt Together In ye Universall Power, & Meet Together In It, yo^u will feel Gods power wch is over wch is over all ye world, & then All ye world can never breake you in ye Good, & then more, & more yo^u will Grow
And soe ye Lord God Allmighty wch is blessed for Ever Keepe yo^r soules Redeemes out of ye Curse, and brings Into ye Blessing, which the blessed State, Into ye Good, & Image of God, where ye fullnesse is,
Now Freinds I have Something else To say to yo^u What is This, viz
The outward Jewes they were to Keepe ye Sabboth as a signe; They were
40 — not to gather their meate on ye Sabboth Day, neither to bear any burthen nor to gather sticks, nor to speake their owne words, nor to think their owne thoughts on ye Sabboth Day,
Now Christ is ye Lord of ye Sabboth, Now Mark yee, when Christ came, ye Apostles preached him — And they ye beleived entred Into their Rest — ye Sabboth signifying Rest, for hee is ye Everlasting Day, & Everlasting Rest —
Well then If yo^u bee in Christ yo^u are on ye Rest, what; dost thou think thy owne thoughts? Thou will think thy owne Thoughts, will thou; will he gather thy meate on ye Sabboth Day; then it will stinck — will thou goe out to gather thy meate; Shall I goe out of Christ Jesus my Rest; Noe I needs
50 — Not, They were not to gather sticks on ye Sabboth Day, — Now all ye are out of Christ they are gathering sticks to make them a fire

Soe through him yo: come to him w:ch is a Consumeing fire, who shall dwell w:th him who is a Consumeing fire; Soe Tryumph.

They were not to bear a burden on y: Sabboth Day, Soe being in Christ yo: have noe burden in Him, Cause yo:?

This is y: word of y: Lord to you all, All keep y: Sabbath, Hee is y: Topp Stone — He is y: Rest, hee will stone them all to death y: keeps not the Sabboth, Soe entring into him yo: enter into y: Rest, for in him yo: haue Rest, Soe keeps y: Sabboth. This is y: word of y: Lord God to yo: All keep y: Sabboth, All y: are found out of Christ Jesus must bee stoned to death, Soe
20 — keepe in y: w:ch was before y: Burdener was,

Soe stand up for Mount Sion, and then yo: are Heires of y: Righteous:ness, may flowe over All, Righteousnes before Unrighteousnes was, & Truth w:ch was before errour, & y: Divell was, — Soe In him God Allmightie preserve and Keep Yo: To his honno: & Glory y: yo: may serve y: Lord In Faithfullnesse and Diligence In yo: Day,

And y: yo: may Bee Diligent In His Service, and then He will Renew yo: Age, — And Hee will make yo: younge againe In y: Lord and Power,

And In that power keep yo: Meetinges, and Keep yo: Confidence In him which was before y: World was, God come up, & Walk up and
20 — Tryumph, over all this trash, and muck.

Soe Feed yo: Come Into yo: Mynistry, some to Admonish, some to Instruct, and some to Reproove, — And if any bee gone astray, goe and Returne him back againe to y: Light, & Truth In y: heart,

And if any bee lost in y: Storme - Bring him back, and if hee bee dyrty Wash him, — and when hee is brought back then there will bee Joy-fulnesse, & Joye againe more then for y: nineby Nine y: were not lost, &c.

For Wee cast none out, but they Cast themselues out, and w:n they are out then Wee endeavour to bring them In againe; Soe for y: Lord God Allmightie Bee with you all In his blessed Truth

30 — Lett This Bee read Somtymes in yo: Meetings once a Quart: of a year, or as yee see meet oftn: when yo: Busynes is not much &c. / G. F.

At a mans meeting at William Godingtons
The 9:th 5:th mo: 1672: (Jonas Hoskins Legat)

It was ordered that a Woman friend and a man friend be appointed in Each house of this Town to bring in the bills Dedes &c that are of fered to this mans meeting to be Recorded &c all w:ch bills they shall bring to Thos Hills in Austin Friers /

Anno 1673.

At a Woemens Meeting at Rhode Island ye 26th day of ye 4th Month 1673. at Wm Coddingtons House &c. 1673

To be sent To our Dear Freinds and Sisters In & about Sandwich, Duxbery, Situate, Mafferlid, & those Parts, Also To Boston, & also To Pascattaway &c.

As ye Lord God of Life, & peace hath manifested Redemption In Measure unto Us Hath also Now as at many other Tymes In our Meeting togeather manifested his Liveing presence amongst Us to ye great gladding of our hearts, oh! yea, Hee hath Descended of his Grace plenteously wch hath Bedewed & affected us In o: Comeing Togathr; Oh! His Replenishing Grace makes Us strong Glory Everlasting be To His Name For Ever.

And Dear Freinds, & Neighbo: as Unto near Relations doe Wee Now Speak Yo: Haveing In Measure Known ye same Love, Wee say Wee having Tasted much of ye great goodnes of God In our womens Meetings ordayned, or ordered by our Blessed Freind & Wee say Wee Desire Yo: may come to feel, and Enjoy ye same Through Yo: Dilligence, for as ye Lord doth Revive and Strengthen Us in Obedience; and Dilligent Waiting, Wee cannot but Desire You to Come Into ye same good and holey practices, yt soe Wee may Witness a filling, or being fitted for Gods work togathr yt wee may be Serviceable To Him In our Time who powreth In of ye oyle of his Grace for our Consolation, Let His Name be Glorified Amen

Anne Coddington
Annee Easton
Mary Andrewes
Mary Coggeshall
Elizabeth Alton.
Sarah Anthoney
Mary Woodall
Elizabth Wooley.
Jone Borden,
Hannah Alston
Hanah Clark
Patience Coggshall
Anne Layton
Elizabth Eaton
Sarah Borden
Mehitabel Eaton
Rachell Hodgson
Johana Mott
Mary Clifton
Ji

Hope Houlder
Patience Borden wid:
Wayt Goulder
Mary Mott;
Rebekah Layton
Sarah Denny
Jone Coggeshall
Elizabth Sucklyn,
Mary Lapham
Elizabth Heath,
Sarah Fricborne
Sarah Noaz
Mary Taylor
Elizabth Thurston
Anne Potter Who: faith That ye Time Is Now ye Iniquity shall come to an End, -

Given forth the 30th of the 3rd mo: 1675: by G: F:

No 3

All (coming unto Elect[ion] & gathering in the name of Jesus) who is above every name wherein salvation & power stands, & no salvation in any other name but in the name of Jesus, for we are gathered out of all the names under the whole heaven into the name of Jesus, where salvation is, out of the names where we know there is no salvation, & so have felt Christ in the midst of us; & so according to his promise we feel him both a Counsellor, Priest & King, & God & Bishop & Shepherd, who is the head of the Church written in heaven & corner stone, who is the head of all living stones; so for our gathering & meetings in the name of Jesus have we suffered imprisonment & spoiling of goods, & stoning & beating & shedding of our blood, & life it self; so dear have we been cheapened at a dear rate, even with the life it self, as is said before) therefore all in the power of the Lord & by the testimony in the name of Jesus for them.

2 All the performed tithes & offerings Christ our high priest was & is, & he ended & perfected & took tithes & by his blood by which he entered into the heavens & offered up himself once for all offering & tithes, & there was & is Christ

And so in all yᵉ Countries so many moⁿᵗʰly meetings so many womens meetings to ꝑpare powers
of god & then if yᵉ women have any thing to communicate to yᵉ men or men to y women
in y power & spirit of god as meet helps in yᵉ fellowship of truth & in it they being as brethren
& sisters, for y women be living stones as well as yᵉ men to make up gods heavenly building,
& his spirituall household & yᵉ Church yᵗ is written in heaven was & is made up of men &
women. And for all yᵉ ministers of yᵉ gospell are to encourage y women y labour in yᵉ
Gospel. & they are no ministers of yᵉ gospel yᵗ do not, you may see Phebe who was a
disciple of Christ & servant of yᵉ Church or Deacon wᵗʰ yᵉ brethren & women met
together, shewed her Clothes & charitable deeds to yᵉ poor Saints & they shewed it to gods
10 — she was not only a disciple in testimony but in outward charity & good deeds wᵗʰ yᵉ other
widows & women, for you know yᵗ yᵉ skilfull & wise women in yᵉ time of yᵉ law were
employed in yᵉ service of god about those things & had their assembly about ye tabernacle
wᵗʰ was her service, And doth not Daniel speake, yᵉ Lord will give y word wᵗʰ great wyght of
Evangelists & are not these great hosts of Evangelists women Psal: 68: 11. for in y house
& was not there women singers about yᵉ temple outward, & did not yᵉ temple they en-
Tinbricle; & is there not women singers in yᵉ gospell, in yᵉ heavenly spirit, & grace
About yᵉ heavenly temple & playing on yᵉ heavenly harps Rev: 5: 19. & Revelations —
where yᵉ words concerning singing and preach to yᵉ Church. Now must not all yᵉ —
20 — wise women in yᵉ wisdome of god & Christ wᵗʰ in yᵉ gracious Rules be exercised &
diligent in yᵉ service of god, in yᵉ things concerning this heavenly temple & tabernacle in
yᵉ service of yᵉ Church seeing yᵗ they be living stones & yᵗ there is a great deale of work
for yᵐ to do wᵗʰ is not so proper for men, in stopping creations wᵗʰ may fall out, by —
Watching over all in yᵉ power of god, wherein & in their meetings they come to improve
their gifts in admonishing exhorting reproving rebuking & teaching; yᵉ Apostle Commands
yᵉ elder women to be teachers of good things. now yᵉ whole Church is compared to a —
Woman & manhood made up of men & women of wᵗʰ Christ Jesus is yᵉ head & husband
But yᵉ whore & yᵉ Beast & over the false Church in yᵉ dragons power yᵗ limits yᵉ speak
ing & teaching, & suppresseth yᵉ prophesy & Instruction of women & men also in yᵉ
Spirit of god, but as I said before in yᵉ power of Christ yᵉ gospell ordered keep yᵉ
30 — men & womens meetings in yᵉ Restoration for you are both most helps in yᵉ power of
God, yᵉ gospell wᵗʰ was preached to Abraham & in yᵉ Apostles day & in yᵉ righteousness, in —
yᵉ holines & as they in yᵉ garden were to subdue yᵉ earth & keep their dominion &
dress yᵉ garden, Now in yᵉ restoration by Christ Jesus, here yᵉ seeds are to be subdued yᵉ
Crabbed & rotten, bramble & briers before you come to yᵉ earth & to be fruitfull regenerat
-ed & translated into yᵉ state man was in before he fell; but go on in yᵉ order of yᵉ gospell
& Christs government by his power, all yᵗ are witnesses of it stand not: gods dominion
gods hired servants to work in his vineyard; question not but yᵗ you have bread enough in your
masters house, you cannot say but yᵗ women are hired as well as men & regular servt
40 — Let yᵉ prodigall have his lusts yᵗ hath spent his portion, though there be bread enough in yᵉ
fathers house till he repents; yᵉ earnest is gods spirit wᵗʰ his gifts to his servants & hand
maids, in both sexes you have a fellowship wᵗʰ in yᵉ bond of yᵉ prince of princes now they yᵗ
are led by yᵉ spirit of god are sons of god, & much more might be said to these things; —
4ly Such as concerning marriage, how many none, nor do we read from Genesis to yᵉ
Revelations yᵗ ever Apostle or Bishop married any. But they took one a nother in yᵉ assembly
of gods people, when all was cleare, & said by yᵉ witnesses wᵗʰ was yᵉ practice of yᵉ holy
men of god according to yᵉ law of god & before yᵉ fall god joyned, god joynes in yᵉ restoration
he is united by his power & spirit; therefore whome god joynes together let no man put
asunder & so for all friends yᵗ marry if they be young & have relations & parents, let yᵐ
Expect the their parents & relations before they speake to yᵉ party, & as Isaacs servant did
50 — to Bethuell Gen: 24. & yᵉ gave twice to womens & mens meetings, then when all is cleare
yᵉ they may appoint a meeting on purpose when they intends to take one another in yᵉ
presence of god relations & friends, so yᵗ all things may be done in yᵉ power & spirit of god
decently & in order to yᵉ honour of god; marriage being honourable in all & yᵉ bed undefiled &
so friends may set their hands to safe & sanctified to keep up yᵉ reputation of truth & yᵉ practice
of yᵉ holy men of god: And as concerning marriage in yᵉ kindred if it is forbidden by yᵉ Lord, if it is
Unnaturall, & yᵉ world condemneth marriage wᵗʰ cousins &c. it is unnaturall to yᵐ & they
will say if doth not reason; for you may see yᵗ though yᵉ laws & ordinances of other nati-
ons might permit such things among yᵉ kindred, but gods generall law to yᵉ Jews & forbids —
approaching to any (Marg) to any yᵗ is neare of kin, it is unnaturall it confounds the —
60 — relations & kindred Levit: 18. & 6: none of you shall approach to any yᵗ is neare of kin to him
for I am yᵉ Lord; & you professe yᵉ gospell a relation & administration yᵗ exceedeth yᵉ of yᵉ law in
glory, & you yᵗ marriage into yᵉ kindred cometh to be in gods both by law & gospell: After
yᵉ generall Command of god was, not to approach to any yᵗ was neare of kin, yet there
is a rule after wards concerning some daughters, Num: 27: wᵗʰ Moses brought before yᵉ —

Lord

Lord after he had given out ye generall law yt they should not marry in ye kindreds &
this case being a hard matter, Moses brought it before ye Lord, & ye Lord said yt those daught-
ters had spoken right, & moses was to give yem their possessions among their Fathers &
brethren; (Mark this) yow may see how they were to keep up their inheritance & their lott;
for if there had not been a particular case among yem for marriage in ye kindreds
ye tribes had been spoiled of their lott & outward inheritance, time might have brought
all their tribes into one; so yow see how they were to marry ye kindreds, yea to see how faith-
they if nee be married to ye sons of ye other tribes of ye Children of Israell, yen shall ye
inheritance be taken away from ye inheritance of ye fathers to his marriage & ye kindred-
20 — was to keep up ye inheritance of their forefathers & their lott; for if they did not marry in
their kindreds but took of ye sons of other tribes yen shall their inheritance been taken away from their
fathers & been put into ye inheritance of another tribe wch belonged to their fathers; for
This was ye case of ye woman. & was greatly trouble to yem & caused yem to marry in ye
kindreds to keep up ye tribe & lot, for ye law had before forbid them to marry in ye kindreds & this
was ye case of Boaz & Ruth, & ye young man wch Boaz said was before him when he called
him before ye elders & ye day yt he took Ruth, he might redeem her & she said he could
not do it without marrying his own, & Boaz being next of kin after him, who took Ruth &
Redeemed her &c. so ab yow may see in Ruth, & this was ye marriage in ye kindreds & in outer
the
dr 25 there yen may see ye marriage in ye kindred yow may plead for it, if ye brother refuse or kinsman
20 — die childless, yen he must take his wife & if thou will not, let her be under foot or in
text, if thou will not marry her she hath three before ye magistrates & elders & in their
presence shee shall put off thy shoe & spitteth in thy face & saith to thee so let it
be done to ye man &c. will not build up his brothers house or raise up seed to his
brother, & his name shall be called in Israel ye house of him whose shoe is put off;
but if those wch were bond or woman had children yen they were not to marry yem for in ye
case of Hebron, John reproved him & so dear yow may see, this marriage in ye kin-
dred was a particular case & not according to ye Jendrall law for ye forbids it & this
case was afterwards rendered to Moses: Now for yo to plead for marriage in ye kin-
dred yow may plead for ye Lord left at Jerusalem & ye tribes & inheritance & ye you
30 — are Jews & no Christians, for Christ is come to raise up ye seed of our dead brethren
& redeemeth out of ye lotts & out of ye earth & ye earthly tribes & kindreds & therefore
ye gospel order should be & is higher yen bringeth people to know their lotts in ye land of ye
Living, & to see ye end of ye Jews ceremonies in those things & come to double
Chastities, & shew it forth; for ye law saith thou shalt not lust but Christ saith thou
shalt not look, ye law of Moses saith thou shalt not kill ye law of Christ saith thou
shalt not be angry, ye law saith thou shalt perform thine oaths unto ye Lord ye law
of Christ saith swear not at all, heare is a kind neighbourly chastity & virtue & much
more might be spoken to these things, to distinguish between ye Jendrall law & ye
particular case of ye law, for would yow see are called Christians & many to keep up a
40 — lot, tribes or inheritance, for this was their end to do, who married into ye kindred,
yow have no such Command, yow have not ye outward law of ye Jews to abound
in those things, but ye Jendrall law wch is good in its place; it is ye gospel wch makes
yow Christians, & if yo would marry in ye kindred would yo take a poor rotten
is a beggar or a poor woman yt is from one hundred to a thousand pounds in debt
& pay her debts, & if thou will not marry thy brothers wife yt hath no Child or
thy rotten whose father has no son, yn for him to stand before ye magistrates
& elders & spit in thy face & unty his shoe & throw it under thy heads & say so shall it
be done unto yt man yt will not build up his brothers house showing ye like regard
is in mind, & if thou will not do this thy name shall be called in Israel, mark
50 — in Israel not a many Christians but in ye outward Israel, that is ye house of him
whose shoe is put off, mark, yo: title yt will not do unto do these things yt follow
ye Jews traditions, plead for ye marrying in yo kindred, for dare not Christ
redeemed out of ye kindred & what are yow come into ye lott tribes & kindreds in
in ye earth, wch Christ came to redeem out of & what will you go mingle with the
kindreds & confound kindreds contrary to ye Jendrall law & gospel but if peradventure yo
are not redeemed out of ye kindred yt will yee marry among them & then see all
such things and judged by yt wch hath redeemed out of ye law & ye particular case
of ye law build & earthly lots & kindreds unto himself, yt is ye end of ye law who is Christ
and Amen. Sat. 25. 5. If brethren dwell together & one of yem die & have no child
60 — ye wife of ye dead shall not marry without unto a stranger; but her husbands bro-
ther shall go in unto her, here this was kindred might marry, ye Jews & bro-
ther having no child; but John reproved him not for this kind of marriage & child
is ye particular case for in Levit. 18: 16. yee in ye Jendrall law forbids it, thou shalt
not marry thy brothers wife, but here in this particular case to raise up seed unto his

Dead

dead brother, to keep ye tribe & family they were to marry ye brothers wife &
raise, so here is ye intention to how they were to marry in ye kindred &
therein how they were not to marry in ye kindred, & in Levit. 20:21. there is it
said yt if a man take unto him his brothers wife it is an vnrit, an thing so yt they
might marry ye brothers wife to raise up seed but if yt last clause had
in ye case of Zelophehads daughters Num: 36:11: they married their fathers bro: sons
sons, those were to rest, now yt straite lay hear on ye kindred & vnto not ye next
if a man died & left no child ye right of his was to take her brothers kindred.
but if he had so — ye daughter then ye kindred was not to approach to him so
now Zelophehad was dead & had no son but daughters. Num: 36. 9. every daughter
possesseth an inheritance in any tribe of ye children of Israel shall be wife to one
of ye family of ye tribe of her father, yt ye children of Israel may enioy
man ye inheritance of his fathers, so here they were to marry in ye kindred of
though ye generall law forbids it & John ba: 2 grounds it but ye man yt shal marry
in ye kindred ye inheritance must not be his own but ye first born yt she beareth
shall succeed in ye name of ye & his name be not put out in Israel Ruth
2 Tim. 25. 6. so they will marry in ye kindred & plead for it, let me be bound vnto all ye
Contract requireth in ye case to performe, so you may see, yt it was man ye
had daughters onely & man yt had not sons, ye brothers could not marry
was to marry ye kindred to raise up seed to poss: ye lot & inheritance in ye tribe,
but as I said before you yt account your selues Christians, yt are redeemed out of
kindreds & tribes, & profess a higher thing yn gospell, you should practise it.

5 ly And for recording Condemnations you see in ye Scriptures of truth ye bad is recorded &
ye good, what ye bad did & what ye good did is recorded & likewise if any went from ye good
& runs again to ye good & repents both is recorded, & made good & bad deeds
recorded. & Manasses & Esdras before Christ rose & after, & ye superstitious parson
his casting out & his resounding in, May May be what was the cause he entred, not
into ye land, his disobedience, yt is recorded & ye condemnation of ye old world &
many stories might be instanced of ye good deeds & bad & many in ye new testame
ut all along throughe ye Scriptures & not for example of condemnation, & others &
should not cause us to be wise to the same pow: & visit to have recorded condemnations for &
Clearing ye truth & Condemning ye untrue & shewing forth repentance of ye truth if such
they should be carefull to post vnto or the like relations, though they feel they are, if any one
among us doth any thing yt is evill, let conscience to condemne it & it is recorded by ye truth if such
thing should break out further into ye world, yn his testimony is ready to set upon
head of yn yt now is reproach truth yt they may see we Judge Just things among ye selues
& if any thing be done in ye sight of ye world, & if ye party repentethe it is recorded &
all Copy sent vnto ye world to save as it went to their good truth & to set ye light
above darkness & life above death & righteousness over vnrighteousness, & all yt are against this
are those yt would have their sins & words of darkness, & are not for clearing good
truth wch is pure in it selfe, & all such as Strive at ye order of ye gospel, wch hath
brought life & immortality to light in ye people yt it shineth over ye world & par-
taketh yn & was before he was, & are ye possessors in ye everlasting gospel; & such
as Strive yt men & women meetings & call yn Bishops & Diocesses & Courts &
Call the yt order of ye gospel formality & mans prescriptions & ordinances & of man,
yt order of ye gospel yt is not of man now by men such light spirits are Judged by
ye spirit & power of god, their words to be ungratefull & vnsavory vnseasoned wth
ye heavenly salt & wth such there is no fellowship in ye gospel order.

6 ly Thus all vaine disputes men of Corrupt minds destitute of ye truth yt Jesus
Christ ye light ye lightneth all men yt cometh into ye world wch people glorie
in, & see with all & become Children of & who deny yt every man hath ye spirit of god
given to profit wth all, & who Denieth ye grace of god ye universall salvation hath appeared
to all men to teach &c, & Denieth revelation, when none knoweth ye father nor
the son but by Revelation & Denieth prophesying wth is ye testimony of Jesus
ye spirit of prophesie by wch they see Jesus & his name wch is above every name in
wch is salvation, now all such as have got ye forme of godlines, & Denieth ye power, turn
such from away, vaine disputers vaine janglers, shun ye occasion wth ye spirit & power
of god of such vaine janglings ye keep in ye power of god yt is over yn & keep such a watch
for ye power of god if you keep in it, will keep you as vaine disputers as poore
was from Christ, spoke in some cases or times for truths sake you cannot shun discourse
but keep in ye power of god wch is over all, yt will keep you over all ye disputes in ye world,
who by their wisdom knowethe not god, yet will dispute about ye things of god;

7 ly Thus all keep to ye Scripture language & formes of sound words out of corrupt Communication
with ye wholy men of god vaine truth by his spirit & suffered for it & likewise ye proper & sound
Language yea & nay & ye plurall, & singular number out of & over ye world, I letter

28 Foote of ye worlde, many haue suffered for ye truthe & singulor many knoks & blowes at ye hands
nings & therefore yt wt lost so many so much suffering & not to be lost, buy ye truthe in all things
& sell it not, & keep ye testimony against all ye worlds ways & fashions, wt many haue suffered
buffetings, stripes, markings & reproaches therefore keep up ye testimony in ye power of god as
it was in ye beginning ags[t] such things.

8 by And friends keep yo: meetings in times of sufferings & stormes as well as in times of shinesine,
for they yt do not will shew whether their ground be not ye thorny stony ground when
ye sun of persecution ariseth it scorcheth ye blade or roote of ye world & choketh ye seed,
& yn they yt are ye good ground & bringeth forth ye good fruit duely for & into good barns
10 — & garners will manifest it selfe wth a full ear & short wth ye fifty sixty & one hundred
fold in this life; & here is god glorified in ye increase of his seed) & in ye worlds to come
life eternall, wth seeth his saith, out of ye mouth of his seed. seed his word shall never
depart, & this seed (Christ is ye sun wth shall never set) & this seed & ye sun of persecution
(if it doe arise) it can never scorch yo seed sowne, nor scorch it in ye good ground or
heart, though it may doe ye blade yt groweth upon ye stony ground or heart, & here is
ye good ground wth its seed sitting without from ye stony ground & its blade yt is scorched
wth ye persecutors sun: Now if any shall say Paul was let down in a basket, he was going
to preach ye gospel, & Christ said if yo are persecuted in one city fly into another, &
they were to goe over all nations & so to preach ye gospell & publish it abroad & not to stay
20 — in one place, & if yo say Christ fled, yt was when they would have made him a —
king there is no earthly mind will fly yn from ye outward honour, yt is strange
flying to ye earthly minde, there is few will fly from yt wth he fled from, but when ye
Churches were setled at Corinth Galatia Ephesus &c ye seven churches in Asia
these were incouraged to stand were they not by Christ; Read ye Revelations &
were these setled Churches to fly: nay they were to stand & be faithfull in ye —
use all power & hold fast ye fortune they had Rev: those yt preached ye gospell —
were to goe into all nations yn persecuted in one city to fly into another, there is a
great difference betweene setled Churches & preachers of ye gospell, who were to go
from city to city & from nation to nation, so yn when ye gospel was preached wth mild
30 — preached they were to stand fast in ye faith in ye gospel & ye power & in ye spirit; for
Daniel though he knew ye informers watched him when he was at prayer in —
private power, though it (as he) set open his windows towards outward
Jerusalem & kept his meeting, he stood praying to his god though he knew his life was
(as he) knew, And therefore should not all Christians yt have begunne Jerusalem
ye is above to be their mother, keep their face & keep all their doors inward & outward
& open towards heavenly Jerusalem what ever storms come; let it be as fiers
as Daniels was, ye outward lion; & should not Christians in Christ be as valiant as he
in more yt professe & left this out of ye prophets, & all ye jewes religion who
was just as it is left, & is present wth all his sufferers & persecuted & afflicted, to uphold & to
40 — support yn in all their afflictions, yea in all conditions, who is their sure rock
safe, who is able to save to ye utmost, who is ye Amen, & therefore keep up
ye testimony of Jesus for ye meetings, for wch many have suffered & those imprison
ment, stoning scolling of ye good reproaches shedding of blood & life it selfe; —
9 by And concerning singing sighing & groaning all to be in ye spirit & power of god in ye —
Restoration by Christ Jesus, they have a feeling a sense & discerning & rare
discerning & have a feeling & knowing in ye power of god & ye mysteries
& sighs & groanings of ye body & they yt sing, yn and out of ye restoration, &
they yt pray in ye invisible spirit of god to ye invisible god, through wth spirit
they make intercession to god & his throne of grace by wth they get through all
50 — veiles clouds death & darkness & enter it to ye throne of grace as I said before:
And now if any heart or mind be or not through this prayer or preaching by ye
spirit, yt intercede to ye invisible god & his throne of grace, yt they should rejoyce
& make a joyfull sound or a praising or sighing while the other is in prayer —
they yt do sing sigh, are out of ye prayer of intercession, now if any should be
wrong in either groaning sighing or singing they are in ye power & spirit of god,
by yn I doe gently to be reproved & not to speake to yn in a meeting to make a
Confusion there, except they be wicked & rebellious: for as Paul cast away ye
evill spirit wth his harpe, so ye heavenly harpe in ye heavenly power & spirit & that
wth we Paul is out of us was before he was, ye heavenly harping on this harpe &
60 — they yt can play well on it maketh away ye evill spirit, & this is harping & singing
of ye heavenly song wch none can sing but yn yt are redeemed from ye earth & from
among men, for it is in ye dominion, & this is ye wch maketh ye wise & rare
but ye faithfull is incouraged in this heavenly harpe glory & honour to ye Lord for
Everlasting. — — —

10 — 10th. Dear friends all y^e Travells or Travells in the things of this worlds do not go beyond
yo^r ability nor reach at things beyond yo^r Capacity, nor go into many trades
least you loose all, but keep in y^e wisdom yo^e may answer all men in y^e things y^t are
right & just yo^r words yo^r yea & nay yo^r plain, so y^t in all yo^r callings yo^e may answer
y^e truth in all, in truth & righteousness, for every true Christian Conversation
ought to be heavenly w^th out loudeousness; & every such Conversation to be as becometh
y^e glorious gospel of Christ y^e power of god & shine not to be vaine in this world;
for y^e earth is y^e Lords he giveth y^e increase & if thou be blessed in thy basket first
or Storehouse, for y^e fruit of y^e fine & moon are y^e Lords Deut: 33: 14. so if they be increase
20 — set not thy heart upon y^m but upon y^e Lord y^t doth increase y^m, for in all things the
Lord is to have y^e heart, therefore let it not go downe into multitudes of incumbrances,
least thy time be taken up in thy own business wasteling y^e spirit y^t y^e world & be-
swallowes up in y^e earth, & become like y^e foole y^t had gotten much & his barne to little
worlds build him yea; & y^n his heart should be at rest & did he not y^n loose all therefore
mind thy soule & salvation, Christ Jesus who must be more to thee y^n all y^e world,
for if thou loose y^t all y^e world will not gaine it, although thou may think it a great trade,
& therefore be honest & just in all yo^r doings & dealings faithfull to men & women
in all those outward things; for if you be not faithfull in y^e little things how will you
be faithfull in much, if not faithfull in the outward treasure between man & man; do
30 — you think god & Christ will trust you w^th y^e heavenly treasure; for many being unfaithfull
in those outward things & straining to have a great trade under their hands at last
have gone out as a snuff, & brought an ill savour upon gods truth & people, & raised
his holy name to be blasphemed, & therefore all yt is to be warned & admonished
exhorted & reproved y^t they may fear & live in truth & righteously & be merciful y^t they
wrong no man; but do unto all as they would be done unto y^t they wrong no man
neither in trading merchandizing nor in Husbandry or any thing else whatsoever; so
y^t god may be glorified in you all & through you all, y^t you may be y^e light of y^e world
y^t they may see yo^r honesty justice holines yo^r good life afar off; A city set on
a hill cannot be hid, yo^r right conversations holy in all things, & righteous savory talkings
40 — may be seen, for you are y^e salt of y^e earth, true Christians true Christ followers &
disciples y^t learne of Christ & follow him are y^e salt of y^e earth, w^ch salt is to make
the unsavory savory, & therefore you are to make nothing unsavory of and season
with gods heavenly salt: & so in y^e love of w^ch bought all things & sustaith y^e body.

G. Fell & J. ff.

Yo^r friends & Lovers in the Lords truth & Yours y^e Manx
& New Country: to be read amongst y^m in their men &
Womens Meetings: ~ ~ ~ ~ ~ ~ ~ ~

No 4

Dear friends keep in the power of the Lord god that is over all those unruly spirits
Whom god will slay in his time & they will wither away & come to confusion
50 — & fall with shame in the sight of their Enemies & the Lord will be glorified in
their fall as he was by y^m that stood y^e stronge sins & the rebellion of Core-
— the power of god & truth & spirit will outlast all & therefore keep yo^r
Meetings both of men & women in y^e name & power of Jesus Christ y^t never fals
over all those names in y^e fall & those names y^t will fall whilst name of Christ
is above all & in it you are kept above and to y^e glory of god & give out
yo^r testimonies against all those spirits & y^e heads of y^m & keep it over them
in y^e power & spirit of god & so be faithfull & stedfast for y^e truths
sake the Lord god Almighty preserve you all to his glory & in-
finity in his power & spirit w^ch is over all for ever Amen; G: ff: ~~

Yo^r in the truth
y^e 11th day 5th mo: 1675:

Of Marriages.

No man or woman to speak any thing but y^t w^ch they do, sincerely & faithfully intend to do & perform in all things.

If a man or woman be ingaged or espoused, or in Covenant of Marriage y^t not for any man or woman to draw y^e man from y^e woman or to draw y^e woman from y^e man, & so to get the woman to him selfe, or y^e woman y^e man to her selfe; this is for judgment & condemnation, for it is a wicked thing.

The old world was destroyed for y^e begining of their destruction was through their bad marriages; y^e sonns who broke y^e Law of marriage y^t took y^m wives of other nations & Religions, god destroyed three & twenty thousand in one day 1. Cor: 10.

And in Nehemiah & Ezra his time y^e sonns they y^t broke y^e Law of Marriage, for they took y^m wives of other nations: — And it greived Ezra when his sons & sons took a wife of y^e Canaanites thought he was a bad man of the world in that point.

And in y^e time of y^e Law, & by y^e Law y^e people of God was not to give their sonns nor their daughters to other people of other Religions, nor other nations, for if they did, they broke the Law of Marriage. Deu: 7.

And y^e King amongst y^e Jews & others, was not by y^e Law of god to multiply many wives to y^m selves: y^t their hearts turn not away; for if they did they broke y^e Law of god, as you may see Many of the Kings did.

And in y^e time among y^e Jews they did give a bill of Divorcement to put away their wives & y^t after y^e woman got a bill of Divorcement to put away their husbands: & Christ judged y^m both, & said in y^e begining it was not so, for god made y^m male & female & so the practise got up since y^e begining through y^e hardness of their hearts & in y^e tail — for unfaithfulness in matt: 5. whosoever shall put away his wife, saving for y^e cause of fornication giveth her occasion to commit adultery, & whosoever shall marry her y^t is divorced committeth adultery. — Luke 16: Whosoever putteth away his wife & marrieth another committeth adultery, & whosoever marrieth her y^t is put away from her husband committeth adultery.

Wives submit yo^r selves unto yo^r owne husbands as unto y^e Lord, husbands love yo^r wives as Christ loved y^e Church & gave him selfe for it. So ought men to love their wives as their owne bodies for he y^t loveth his wife loveth himselfe: for no man ever hated his owne flesh, but nourisheth it, as y^e Lord y^e Church: for this cause shall a man leave father & mother & shall be joyned unto his wife, & they twaine shall be one flesh. Eph: 5. And also wives submitt yo^r selves unto yo^r owne husband as it is fitt in y^e Lord; & husbands love yo^r wives & be not bitter against them; Colo: 3:

And Likewise yee wives be in subiection to yo^r owne husbands, that if any obey not 1. Pet: 3: the word, they also may without the word be won by the conversation of y^e wives: while they behold yo^r chaste conversation coupled with fear, whose adorning let it not be that outward adorning of plaiting the hair, & of wearing of gold, or putting on of apparell: but let it be the hidden man of the heart in y^t w^ch is not corruptible even y^e ornament of a meek & quiet spirit w^ch is in sight of god of great price. for after this manner in y^e old time y^e holy women who trusted in god adorned themselves, being subiect to their owne husbands.

Even as Sarah obeyed Abraham, calling him lord whose daughters ye are as long as ye do well & are not afraid with any amazement. Pet: 1: 3:

And in Nehemiah: 13: Iudah had taken strange wives of Ashdod, Ammon & Moab, & their children spake half in the speech of Ashdod, & could not speak in the Jews language, but according to y^e language of each people: & because they broke y^e law of Marriage, for which thing god & Nehemiah could not give the sonns, nor the daughters nor take of their daughters to the sonns, nor their sonns to the daughters, such as were of another nation & religion, for if they did they broke y^e law of god in their marriages.

Did not Solomon y^e King of Israel, break y^e law of god & sin, by taking strange wives of other nations & other Religions, & did not he transgress y^e Law of god by multiplying wives to him selfe w^ch y^e law of god forbid, such wives as turned away his heart into other gods & made him do evil in y^e sight of the Lord, as his father David had done, but Solomon whom god loved & made him King over all Israel, never did the like as his wives turned away his heart from the Lord, & made him build high places for their gods, & he did evil in y^e sight of the Lord, & went not fully after the Lord as did David his father. 1. King: 11: 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43.

The Saith Nehemiah shall we hearken unto yᵉ: & do all this great evill to transgress yᵉ good law, & so to transgress against yᵉ God in marrying strange wives: & this is following strange flesh, as yᵉ holy Ghost hath written & recorded for an example to all that should take yᵉ like sin in hand: Now yᵉ people of yᵉ land had taken to yᵉ selves wives of other nations & had broken yᵉ law of yᵉ Lord in their Marriages; for saith Ezra they have taken of their daughters for themselves & for their sons so that yᵉ holy seed have mingled themselves with yᵉ people of yᵉ lands, & yᵉ hand of yᵉ Rulers have been chief in this trespass: Must we now say, that yᵉ Jews have separated gods law, did transgress it: & therefore said Ezra, I am ashamed & blush, to lift up my face; & now o my god what shall we say before thee in yᵉ transgressions, for we cannot stand before thee because of this. And in Ezra: when there is a confession of many yᵉ had taken unto yᵉ selves strange wives of yᵉ people of yᵉ Land, & said we have transgressed against our god taking strange wives: & Ezra stood up & said ye have transgressed & have taken strange wives to increase the trespass of Israell: now make confession unto the Lord yᵉ God of yor fathers, & do his pleasure, & all yᵉ people said to Ezra as thou hast said so must we do. See how Boaz would thereby himself before he had Mary Ruth, how & what he did to yᵉ Kinsman, if yᵉ he would marry Ruth he should or might not. but man said Boaz, might take her, & so on for he & Mary her for he could not. And Boaz said to them & all yᵉ people & witnesses this day & take Ruth to wife, & all yᵉ people & all yᵉ Elders said we are witnesses, & yᵉ Lord make yᵉ woman & is come into thy house like Rachell & Leah which two built up yᵉ house of Israell: & do thou worthily in Ephratah & be famous in Bethlehem, & let thy house be like yᵉ house of Pharez of yᵉ seed which yᵉ Lord shall give thee of this young woman: & this was a marriage: Enduring to yᵉ law of God: & this how & Ruth of their line came Christ according to yᵉ flesh — for Boaz begat Obed & Obed begat Jesse & Jesse begat David — & also yᵉ may see what testimony yᵉ men & women gave of Boaz & Ruth & also how man see how S. Robertson instructs & counsels her for confirming her marriage & flee and unto Israel one weary of my life because of yᵉ dangers of death, since all were yᵉ daughters of yᵉ land, what good shall my life do me; & also how Eleazar instructed Jacob touching his marriage, & blessed him, & how obedient Jacob was unto his father & Mother touching his marriage, & how yᵉ Lord God blessed him, & told him yᵉ his seed should be as yᵉ dust of yᵉ earth & — Esaar charged Jacob yᵉ he should not take a wife of yᵉ daughters of yᵉ Canaanites: for yᵉ rest of yᵉ holy men & women of their time, & when Jacob had Mariage Laban called & gathered together yᵉ men of yᵉ land; & for the doctrine & patience & Constancy of Jacob in his marriage in yᵉ days

Note: 12

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Now may see yᵉ rest of Abraham counselling his son Isaac of taking a wife & how yᵉ Lord owned it, & how it taken & Rebekah approved of Isaac & Robertahs marriage & said it was of god & they blessed Robertah. So thou mother of thousands of Millions & let thy seed Jacob yᵉ seed of yᵉ Jews take their ways as my wife & yᵉ staying yᵉ Betrothing term Days for in yᵉ margent you see: & yᵉ 55 there you may see Rebekah term Days was about years or term months, & so you may see, I state of yᵉ maidens & widows, yᵉ they did not take yᵉ wives or husbands as soon as their other was dead, they were to weight fourty months before if she were with child & yᵉ Lord, yᵉ how offspring. As Solomon his understanding was marred & captivated, & his own life & body was Quenched & by strange wives so also you see how Solitary yᵉ Lust leads you into fornication, yᵉ spirit doth captivate you & bring bondage on yᵉ: — to yᵉ & soules & spirits; & your Tasks yᵉ understandings, for as Christ yᵉ holy seed saith he looketh after a woman to lust after her hath committed adultery with her in his heart already, & hence is a following of strange flesh & may see & give a bill of divorcement to yᵉ seed because of yᵉ hardness of their hearts to put away their wives but in yᵉ beginning it was not so, for God made yᵉ male & female a man & a woman, not many women: & for which God joyned together let not man put asunder for yᵉ are one flesh. So yᵉ one flesh is not to be divided asunder Matt: 19: & Christ saith whosoever putteth away his wife & marrieth another committeth adultery against her & if a woman shall put away her husband & be married to another she committeth adultery. —

So it is Cleare yor made a man & a woman & he sayeth yt Christ brings things to ye beginning & ye Apostle proveth the same.

Chap 7. Rom. 4. 7. th ye women yt hath a husband is bound by ye Law to her husband so long as he liveth but if her husband be dead she is loosed from ye Law of her husband, so yt if while her husband liveth she be married to another man she shall be called an adulteress, but if her husband be dead she is loosed from ye Law of her husband, so yt if while her husband liveth she be married to another man she shall be called an adulteress, but if her husband be dead she is loosed from ye Law, so yt she is no adulteress though she be married to another man: & so heare widows may marry, & are not to break ye Law of god in marriage; Rom: 7: th

1 Tim: 5: 9. Let not a widow be taken into ye number under threescore yeares old, haveing been ye wife of one man: 1 Timothy: 4.

Now a woman or ye widow divorced or put away from her husband & marri another, yt she hath two husbands, & if ye 1st be dead, she hath one still, though she be called a widow she hath had two husbands.

1 Tim: 3. A Bishop & Deacon, those must be ye husbands of one wife apeare at one time, for if a Deacon have put away his wife or divorced her & marryeth a nother he hath committed adultery & hath two wives; & so is ye Bishop to be ye husband of one wife, for he seeing one & hath put away another he hath two: Thus so is ye wife is Commanded to be ye wife of one husband, & ye husband is Commanded to be ye husband of one wife, & Christ saith god made ym male & female in ye beginning, one man & one woman. Thus in case ye wife be dead ye man may marry, & in case ye husband be dead ye wife may marry & this is ye husband of one wife & ye wife of one husband; Thus Christ forbids ye divorcing & puting a sunder wch god hath joyned together, though men do put together, & put a sunder.

Let not ye husband put away his wife & let not ye wife depart from her husband, nor for ye wife to put away her husband: this ye Lords commaund for ye wife is bound by ye Law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to who she will only in ye Lord; 1 Corinthians: 7. th & 28. th

The unbeleiving husband is sanctified by ye beleiveing wife, & ye unbeleiveing wife is sanctified by ye beleiveing husband, else their children were unholy, but now they are holy; & Christ wth his disciples went to ye marriage in Canaan, & his mother & others went wth him, & Christ did not go to marry ym though he went to ye marriage, & heare Christ his owne marriage, as in John: 2nd Chapter.

2 This practice was amongst ye Jewes, of women putting away their husbands, & husbands putting away their wives & Rome is ye saying of S: Saviour, if a woman shall put away her husband, & be married to a nother she Committeth adultry &c: mark: 10.

Now although at ye time humane Lawes forbid not marriages ensueing upon parted divorces: yet gods Lawes Condemned both parted divorces, & parted marriages: & before god, persons marrying after parted divorcements, were reputed to have two husbands or two wives, & therefore it is said ye husband of one wife, & ye wife of one husband.

1 Tim: 5: 9. 1 Cor: 7: 3. Heare you may see yt men are Commanded to be ye husband of one wife, & ye woman are Commanded to be ye wife of one husband, & so it is Cleare yt young women & widowes may marry in ye Lord, & whome he joyneth together let no man put a sunder, for all true marriages, wch are ye husband of one wife, & ye wife of one husband, are a figure of Christ & his Church; wch ye Church is his wife, & Christ is ye husband of one wife, & ye Church ye wife of one husband, Christ.

1st Man was made, & was alone, & yn ye woman was made to be an helpe meet for Adam, & to be a companion to him & a meet helpe in ye Righteousness & truth & in all things.

2ly god joyneth ym together, to wit, by his spirit, & power, & first he brought ye woman to ye man by his power & spirit, before he joyneth ym together.

3ly So true marriage is gods joyneing, & so not mans, & marriage is gods ordinance & so not mans.

4thly Marriage is honourable in all & ought to be honoured, kept & donne by ye power wch worketh in any wise before forbidden by ye marriage in all may be honorable in ye power of god who is honourable.

5thly If a man was betrothed to a woman, & if a nother man got ye woman from ye man to whome she was betrothed, & lay wth her, it was death to ye man, & ye woman if she did Consent, they both were put to death.

6thly It is better to Marry than to burne if they cannot Containe let them Marry.

7thly To be married as though they were not; to be tyed one to another by ye power of god & from all things & yet ye 2 unity being kept in ye power of god & in his spirit under all between them selves & in his spirit & gods order all, & marriage as it was in ye beginning before sin & Inclosement was; for Adam & Eve god married, & joyned ym when they were naked & before Inclosement & sin was: & to be joyned out of Inclosement by his power & spirit, & so ye marriage is holy & honourable; and under all, for all his works are holy.

(But)

But there are some Surly spirits, yt say we make more adoe about marriage then needs: but those are Ignorant of ye true mariage Tipe, ye Couples of ye first: & mariage in ye Covenant of god, in ye everlasting just man Christ, wch who was before Adam was; this mariedge is above Adams in ye beginning. — —

Second text, Genes: Let no man put asunder, ab may be read, god made ye woman a help meet for ye man, & god did not make many help meets; yt is many women for a man, for when a man got many wives. you may see how they was a meane to bring helps meet to draw ye man from ye Inward work to attend unto & Religione & ye care of ye world. —

Adam said yt ye woman was bone of his bone & flesh of his flesh, & this was in ye beginning, & Christ saith they are one flesh: but they yt follow strange flesh confesseth ye contrary, originally, & there is not an agreement, nor equall, nor a holy meet but an unmeet help to ye work. & to follow strange flesh: ye they go into ye flesh wch is, for ye time, ye strang flesh is yt work wch is from ye spirit of god, & his power, & truth; And yt is not ye strang flesh wch washes & sanctifys & makes holy by Christ, & leads & guides by ye spirit of truth; & ye strange flesh is one, & ye flesh yt is not strang is one, & these two are contrary, & not in unity. And you may see in Iniquitous 18th Chap: throughout: ye unlawfull marriages was forbidden by ye Law of god;

And ye Lord god saith shall establish thee in righteousness unto my self, & so it is not all marriages & betrothings be in ye Righteousness for if it be ye joyning & marrying, it is his work, & all his works are Righteous & all his words are Holy. —

And marriage being a tipe of Christ, & his spouse; it ought to be holy, & ye man & ye woman ought to keep ye mselves holy to their marriage day, yt ye figure may be kept Cleane, for I am sure ye substance is: & so yt their seed may be holy; & their bed holy & ye in marriage honourable.

Thus saith ye Lord god, ye shall keep my statutes & Judgments, & do ym none of you shall come neere to any of their kindred of his flesh to uncover her nakedness: I am ye Lord, saith ye Lord, in Christ: 18.

Before ye law they did marry in their kinred, but when ye Law came it was a transgression & was forbidden by ye Lord god, & he gave a Law against it, ye brother taking his brothers wife, or ye next of kin, taking her, shall raise up seed to his dead brother, to keep up their familyes & name & also to redeeme her for ever husbands Land; & this was a type to ym yt were to do so: & this was acquired amongst ye Jewes, but you do not read it was acquired amongst ye Christians in ye everlasting Covenant, wch ended ye first, & Christ doth raise up ye everlasting seed of his dead Brother.

Ye: ff

Ezra: y:

Seperate you from ye people of ye land & from ye strange wives

This Learne you may see ye people of god not to marry yt yoke with ye unholy, & Idolatrous & other gods, & learn of a nother Nehemiah & therefore you yt do commit adultery & fornication, you do defile your owne bodyes, spirits & soules; & so you do corrupt ye earth & ye seed is corrupted for ye injunction is follow ye Lamb, and marryes to him, & therefore in marriage being in true faith of Christ, & for ye unity to ye marriage day, man & woman, & yt is to be downe, & wicked, but yo to ye bodyes, & soules, hearts, & spirits united to ye marriage to Christ, & one with another.

Christ do not mingle yor seed with ye world; who will yo seduce ye people of god, for if you do, you do breake ye Law of god in ye Marriage. — — —

(25)
No 5

Deare Friends

The Lord Jesus is my love & all yt: Left of yr faithfull, my everlasting
seed of god yt (Chaweth not in those yeares where I Lodge) preacht only of truth
amongst you; & yo Kingdome in yr everlasting power of god wch in ours all, through
wch yo way I preach it abroad; for: of sin; false wayes & worships, have been
sin read over yr mouth, wth haste running yr whole world into witchcraft in wch it lyes
& truth hath had many Enemyes in these parts, of yr mouth & of bad spirits yt have
fallen a fighting wth scripture to theire; but gods Judgment for yr Lord is
forth with past: And therefore all friends in all those things & if there are any
10 — yt are faithfull & have not been trained up; yt rotten principles of Antichrist, yt
Tat I who preached not & Sat not rome to meeting; yt may invite yr unbeleiving
seruice of yr Lord. And yt: you may gather all yr Sufferings of all sorts what
soeuer: who have been by yr first birth of yr flesh persecuted & betrayed yr
world, not joyned to yr first birth like worthies, so yt yr blood of Abel cryes
wth lies in Derbyshire (where yr hoare ye: persecutors) may not [illegible] cryes in
yo Streets: The memorall of those Just ones will not be blotted out, but yr
Memoriall of yr wicked persecutors shall Rott; And yt: nothing of those righteous
wches sparkling of yr goods of yr righteous may be lost, but yr fallen yt yr
20 — adversaries persecutors & spoylers; & an Atest: hast of yr persons yt were persecutors, & such
these as bloody Smith visite yt: whipt friends; & yr Number of friends yt
beare whipt, yr number of theire stripes, & who visit yr: yr number of
such as were banished on paine of death, & how many stand under yt: penalty
& how many banished under paine of perpetuall Imprisonment; & yr number
of yr: yt suffered about books or for bringing friends; together wth all theire
words wth they made against friends; & all yt shall be going to visite or
write wth what they said or wrote as neare as can be: & also all yr Exactions of
Fees yt were taken & hands fallen on those bloody thirsty persecutors; And in yo monthly
& quarterly mens meetings if it be safe to take an Atest from yr every sight:
30 — Life to yt is forwards, & hand all yt in a book & sent over hear to
this England, for George Bishop being dead, there are yours of yr mens
Meeting hens at Bristoll to register an Atest of all yo: sufferings, to have
put in print or mainprize yt to lay before yr King & Councell in
yr Parliament. — — — — — — — — — —

yr: ff

No 6 To all yr Elect & Chosen of god in Christ Jesus before yr foundation of yr world
ffriends & Brethren. It lyes upon me from yr Lord to write unto yr: these following
lines: — Rhim: in Ep: Printed Epistles p 357
ffirst I was sent out by yr Lord god in his Eternall light & power to preach yr
word of life wch was before yr word of Letter, and to turne people to yr light yr
was before Sathan & yr power of it yt all might be reconciled to yr: Lord &
all might believe in yr light wch is yr life in Christ yr word & so become Children of
Light & to know Christ yr Author of theire faith & theire faith to stand in him,
who is yr Author & finisher of it & to turne people from yr: spirit wch they have grieved
vexed & rebelled against yt in yr holy spirit shall might see before yr Lord
of Heaven was & yt in yr spirit they might know god & Christ & yr Scriptures wch were
given forth from it & yt in yr same Spirit they might all have fellowship one wth
another & wth yr Father & yr Sonne & so to preach yr everlasting Gospell yr power
of god wch was before yr Apostles was) yt might have life & Immortality to light in all yt Eares
reprove ill & they might see over him yt had darkened them wth yr Gospell of Christ
40 — not of man nor by man, but by yr Lord Jesus Christ by his holy spirit sent from heaven
(And for this I have reproved this & preached it & many thousands were come into it
in severall places of yr nation then by yr same power spirit & light I was moved to set
2 mens Meetings & Stated Meetings & yr women Meetings.

(No 6)

See y^t all in y^e power of god & y^e gospell w^ch was before y^e Devill was & in y^e Light before darkenes was & all in y^e holy Spiritt before y^e unholy Spiritt was & they might bee all in theire possessions of y^e light Spiritt & power of god & therein to bee heavenly order of y^e gospell being heires of Christ & of his Govermt y^e Increase of w^ch Increase is noe end:

Whilst gospell order is over all y^e order of Adam in y^e fall or amongst y^e Apostates from y^e gospell y^e Apostles were in & will stand y^e power of god y^e gospell when they are gone for y^t all y^e heires of life & exact heires of y^e gospell might bee in theire possession & keep it in y^e power before y^e fall was & in this no disputation can come to reason in this power of y^e gospell hath all theire liberty & all hath unity & all hath liberty in y^e Spiritt & unity in y^e light & unity in y^e faith & those Christ is y^e Author of & all was for him & his Govermt w^ch is over y^e Govermt of Adam in y^e fall for hee was before old Adam was & will bee when hee is gone: —

And see y^t all might bee in y^e possession of Christ & as they leane unto him so to walk in him & heavenly & spirittuall man y^e increase of whose Govermt theire shall never end but there will bee an end of old Adam. Now friends whosoever shall come under what pretence soever to allow those meetings or to deny or speake ag^st y^e men & womens meetings it is y^e Spirit of Confusion & opposition w^ch would bee doeing some thing yet its worke is to disquiett y^e simple minds & its y^e very same Spiritt w^ch John Bauxett & made his end & theires end & hunt all yours w^th itt. — Ffor itt is against y^e power of god in w^ch y^e order is & y^e Eternall Spiritt & light in w^ch y^e Men & womens meetings were sett up in, w^ch all things should be sattled & is sattled in y^e light before Darkenes was & in y^e power of god before y^e Devill was & in y^e holy Spiritt before y^e unclean Spiritt was & will stand when hee is gone: — Therefore in itt keep yo^r possessions in y^e power of god & in his light & Spiritt y^t you may know y^e mountaine of y^e Lord established above all mountaines. — —

And they are now but loose Spiritts & such as leads to keepenes y^t stands against y^e men & women meetings thought itt may come under pretence to sett up a better way or under pretence wish to alter y^m to a nother day & it may pretend their feare of corruptions of observing a day all this is but from a corrupt Spiritt of darkenes w^th god will blast for wee put noe Scripture in y^e mouth & constant dayes of monthly & quarterly meetings: — —

For I would have all know y^t they who bee heires of y^e gospell & of Christ Jesus are redeemed out of Egypt & out of Jewish & Apostate Christians holy dayes to god by Christ who made all dayes & every thing good & theires equall to y^e Supernaturall day of Christ & they are y^e Children of his day, & if it bee a leading Spiritt it would not to alter y^e usuall & constant meetings dayes under pretence to pronounce people from y^e Corruptions of observeing a constant day or under a pretence of keeping people out of a forme & soe would farther theire defeit upon god; for y^m who bee in y^e possession of y^e power by w^ch all trew formes & all things are upheld (w^th word & power) gives forme & being to all things & all they do & are in itt are about all such things & judges all such dark Spiritts: — And they do bee in y^e observation of Dayes, they are not heires of y^e power nor of Christ before dayes were & such cannot sitt in y^e heavenly place, in Christ Jesus to see his Marvellous busines soe y^t day y^t. after people was turned to y^e light power & Spirit of god & they all come into y^e light power & Spirit of god all such are to make by y^e men & womens meetings & in itt to feele y^e wisdome of god by w^ch all things were made & created & w^th it to be ordered & to order all things to gods glory soe y^t wisdome may bee Justified of her Children: —

Note Concerning laying all marriages before y^e men & women meetings is — Some have malitiously said this is not as was in y^e beginning & soe makes a rumble & troubles y^e minds of the simple. But you will see this Spiritt is y^e loose Spiritt w^ch opposeth y^e power of god & is to be rejected, for in 1655 I desired all friends came to me to joine in marriages & to know what they should do in y^t case And I waighted upon y^e Lord & saw in his Eternall light y^t all y^t did many, they might lay it before some

faithfull freinds in ye wisdome of god yt they might see into it. Those were my words ye as in a
vision of mine eie set before me & yeare was ye soon after ye faithfull did see into it & ye things we
leare & they found cleare from all others & all was satisfied yt they might ordaine it in ye end
of a meeting &. to ye Justifyes & marbett rose if they would go as they was moved & it was
left to ym & ye things weare not found cleare of ye faithfull, yt they might stay till ye
yeare all county meeting. And when all things was cleare, yt they might appoint a meeting on
purpose for ye Inoweledgment of theire marriage & theire relations yt ye world might come to
if they would at wch meeting not to be under 12 of ye faithfull freinds wch might be with ye
& as many more as they pleased & this continued for seaven all yeares But few laid it before ye
faithfull freinds in ye wisdome of god to see into ye things yt they were cleare from all other
& yt ye relations were satisfied on before ye Justifyed or at Marbett (goose) either but some times
spake of it at ye end of a meeting (contrary to ye approbation of ye faithfull & contrary to theire
Relations & some times coming their marriage wch one of ye world into freinds meetings
& some times they would say they could not tell where to goe to get some faithfull freinds
in ye wisdome of god to have a meeting upon it.

Soe ye things grew to be soe loose & some soe rash & some soe carelesse yt some times it breed disquietnes
betwixt parents & Children & amongst freinds for many times some would mingle wth ye
world & stand up & take one another in freinds meetings, nay some times ye loose one
of ye world would stand up & take one another in freinds meetings freinds not knowing
who they were or whence they came of purpose to cause trouble & many wth ye spirit
would ayde for managing of ym neither was there any stood up or Justificate
made of such things & when I was moved to goe round ye nation to set up
men & womens meetings or to write to those places where I could not go
That all ye faithfull might have theire meetings in ye power of god & in it
be settled & Established & yt all marriages might be laid before men &
women meetings who were in ye wisdome of god & in ye possession of his spell order
into had ye rase of ye thirth of thrifte busines yt they in ye wisdome of god might
goe into it & soe yt they was cleare from all other & yt theire relations were
satisfied & soe yt they might come twice to ye men & womens meetings first to
ye womens yt if ye women might know any thing by ye woman yt it might be kept
theire & never come to farr as ye men for yt they might lay it before ye men
& womens meetings & waite till ye next Monthly meeting to see if any thing
might be found wright wch meeting yt soe they might believe it before some
particular persons & might have a meeting upon it before ye next men & women meeting
or quarterly meetings & soe to make all things cleare & yt no suspected truth might
not be cleanished & all things being found cleare at theire first coming to ye
men & womens meeting they might yn appoint a meeting of faithfull freinds not
under 12: but as many above yt number as they would wth as many of ye world &
theire relations as they would, where they might take one another before god &
his people & ye faithfull freinds yt to be witnessed thereof & subscribe to a certificate
wth theire names & ye day & yeare when it was accomplished & if he or she came
out of a nother County they might bring a Certificate of theire cleareness from
yt monthly or quarterly County meetings unto wch they did belong soe yt all things
might be done in truth & Righteousnesse for Marriage is honorable in all ye
heart, undefiled for ye god joyning & not man in ye Restoration as it was
before ye fall & we may say more but are witnesses of it, that if they be under
age & have children before theire marriage be concluded ye men & womens meetings
are to see into it & yt wch her former husband did owen or leave for his
Children by will or deed or otherwise, was in his minde is to be ordered for his
Children According to equity & truth before their marriage be concluded now greate
deale of trouble was said about these things before ye men & womens meetings
were Established & ye Marriages remaine before ym to be ordered in ye wisdome
of god, & things were done loosely as before is said being not done as at first
was ordered not being laid before ye faithfull freinds in ye wisdome of god to see
into it, And therefore now yt Spirit is generally taken away from all they cannot say
now they cannott tell where to finde a meeting of ye faithfull to lay theire
marriage before ym before they declare it in ye comon publike meeting now yt
ye men & womens meetings are settled in ye power of god to looke after ye
disorderly & all things where they may be found att certaine dayes time
& places to lay it before ym as before is mentioned & they yt goe loyall here in ye truth
& power of god

And ye power of god will lay ye sins of marriage before ym yt ye in ye same truth &
same sp of god for yt all things may be done in truth love & unity & unanimousness &
readiness & lightness to ye praise & glory of god & all who so doeth they be yt
oppose this ye spell order and loose spirits out of ye power of god & those wch
tends to loosenes & to draw into a loose Liberty under a deceitfull pretence of keeping
people out of forms, for ye same power & spirit yt directed all marriages to be laid
before ye faithfull at ye first when there was but few friends in many pts of ye
Nation & no mens nor womens meetings. I say ye same power of god yt did con-
vince friends at ye first ye same power & spirit fell up ye mens & womens meetings
10 — yt they might be in ye possession of ye ye spell ye power of god & its order & ye same
power & spirit of god fell upon order of elders, marriages in ours mens & womens meetings
and yt all and to speake first to theire parents & have their consent & so ye they
draw out ye affections of ye daughters & this order is settled by ye power of god in
all ye mens & womens meetings for many formerly did speake to neither father
nor mother till they had drawne out & intangled ye affections of ye daughters &
yt brought great trouble & discontent upon ye parents & among friends & there
fore this is to be inquired into in ye mens & womens meeting where ye marriages
are to be proved of, for as ye men come to truth wth ye devill is cast out & ye
power of god before & truth was, all being risings of life & ye gospell & heirs
20 — of Christ I say take ye possession of life & come into ye order of life & into ye order
of ye Gospell & yn goe wth all men a witnesse in yr consciences & will say wth mens
yr order is not of man nor by man but it is by ye spirit Christ Jesus & ye spell order
& of his ordaining ye measure of wch there is none and for all to be faithfull
keeping in yr possession & in yr subjection in yr places not a contrary tan-
come, for I must tell you there is ye same spirit striving if it could prevail yt
would lay waste yr & heritage & bring you out of yr possessions yt it might raise under
you But if you keep yr possessions by ye gospell order & ye power of god in Christ Jesus
you will rule under it being in & upon ye foundation of god yt stands sure through
some earthly loose spirits it may draw after it But mark ye end of it & wt
30 — was ye end of John Perrott & his spirit who was soe much ag mens meetings
& prayed they were formed & soe turned ag ye power of god till he came
out of all forms, But ye power remains & will remain & ye foot & reigns
upon ye head of all such false spirits & orders & ordinances yt is not set up by
Jesus Christ & it will grind ym to powder yt is ye word of ye Lord god to you left
who will oppose it for ye power was before they & will stand when they are
gone, for all our mens & womens meetings, wch are set up by ye power & spirit of god
those meetings are for ye practise of Religion & to see yt all yt do profess
truth do practise it & walk in it & all such yt are ag ym are boasters but
40 — doers & not walkers & of sayers & not doers & such always was judged by
all yt walk in truth & in ye pure religion yt is undefiled before god yt kept & keep
from ye spots of ye world & all such are never like to prosper yt are ag ye practise
of religion. And therefore as I said before him in ye profession of ye Gospell & its order
before ye visit was or ye Apostacy either & know his wonderful ye increase of wch
theire is now end who is set up from everlasting to everlasting ye Almighty &
live in unity & love one wth another for yt purifies ye body of Christ & yt is it
wch will weare all things & ye patience will saw ye rose & have the crowne
& keep in ye lowly Lamb yt will have ye victory, & such as rise ag forms &
prosper from ye spirit of men they are ye most in ym this day & gathered into a
Separation by ye scripture & subscription & under ye name of saying ag such
50 — things, say ag ye power & ym yt be in ye possession of it, but ye power will
blast ym & make ym to wither like ye grasse & come upon ye housetop as
it did & John Perrott & his company to whome it was ye words of ye Lord then & see
it is withered now, & ye word Live & abide & fruit was for ever see wt my
Love in ye Lord Jesus Christ to you all in whome is my labour &
travell for yr Eternall good & yr Eternall settlement in ye Eternall Rock:
Amen & Amen will

George Fox

Shartmoore
ye 12th of ye 12th mo: 1675

(29)

George Fox his Letter to Friends dated in Swarthmore y 18th of 5th Month 1675

Dear Friends

All that feels the Life & power & Spirit of y living God, who are made alive by Christ Jesus y Liveing & heavenly & Spiritual man, & so are come to feed upon heavenly & Spirituall things, which Christ your Shepherd & Bishop leads you to, according to your Capacity & growth & so to know him that God has sent to feed you, above all y feeders y man have sent; therefore look unto him, who with his Rod (which is his power) hath gathered you out of this great Sea y World, & now do not like y fools build upon y Sand of y Sea Shore, but upon y Rock & foundation which is y Life that will stand over deaths, tempests, winds & Storms, & so looking unto Jesus y is yo Saviour y has saved you out & y y Eternal floods of destruction, who is y Author of your faith, by which faith you may walk upon y worlds Sea, looking unto him y will finish it, & so in truth you can say faith is your Victory; this is y Victory even your faith, y Jesus hath given y Author of y heavenly & Spirituall man, & faith comes by hearing of y Word by which all things was made & created & by which all things are upheld, which lives, & abides, & endures for ever, which word was in y beginning with God, & God was y Word, which word became flesh, & dwelt amongst y Apostles, who saw his glory, y only begotten Son of God, who is risen whom you come now to hear & see, & not only see, but come to be partakers of his glory, & of his resurrection from y dead; for blessed are they & yee that comes to have part in y first resurrection, that on you y Second death may have noe power, & such as doth, they know a dying to Sin more, & a puting off y body of Sin & death, & a crucifying of y old man with his Affections & lusts, & puting him off, & to be dead from y rudiments of y World, & so yee y dy with Christ shall live with him, & they y are risen with Christ, can never touch, taste nor handle, the Creatures commandments & dead rudiments of men, & y World but such that puts on y new man which after y Image of God) is created in Righteousness & holyness, & such comes to live in Christ, & walk in him, & have their part or lot in y first resurrection & Christ Jesus, & y Second death hath noe power over them, but they live in him y hath power over death, hell, & y Grave, & y Devil, y power of death. Christ Jesus before he was, him y is y first & y last, & yee y are of y Second resurrection, are to condemnation with y Devil, with Man & death, which is to be cast into y lake of fire, & over such y Second death has power; therefore all y comes out to y first resurrection, & knows y yee have been dead in Sins & trespasses, & are quickened by Christ Jesus, & knows a living here in Christ, & dying here with Christ, while upon y Earth (for John speaks it while he was upon y Earth) y Second Death shall have noe power over them, & they y doe not, y Second death hath power over them, which (as I said before) must be cast into y lake of fire y burns with brimstone; & such has not y blessing as they in y first resurrection, but y curse Woe & misery: & therefore all you y are y first fruits to God, in y resurrection by Jesus Christ, & who knows him y resurrection & y Life, & are translated from darkness to Light, & into y Kingdom of his dear Son, y stands in righteousness & holyness, & joy in y holy-ghost, y you may shew forth righteous & holy fruits, for y you may glorify God y Father of our Lord Jesus Christ, & may be lights in y dark world, & salt to season y unsavory, for every sacrifice which was offered up to God it was to be seasoned with salt, & every sacrifice now y is offered up to God it must be seasoned & made savory with his heavenly salt of his heavenly Spirit for y all may give a good Savour to him, & be as a sweet smelling Sacrafice to y pure holy God y made all to his glory, & you cannot bring forth this holy righteous, & pure fruit unto God, but as you abide in Christ Jesus y truth, who is ascended above, far above all principalitys, & Thrones & Dominions y he might have y preheminence above all, & y yee in him might live above all unto God, & for as every one of you has received Christ Jesus y Lord over all, so in him who is your Lord walk, who is y Amen, & there all y living can praise God together, & y living gather in y name of Jesus, in y name of him who was dead & is Alive again, & lives forevermore, who is y first & last, & here you all know y there is not salvation in any other name under y whole heaven, but in y name of Jesus, who is a Priest made higher then y heavens; see in his name keep your meetings in whom you have salvation & those are y true meetings & true gatherings, & feels Jesus Christ in y midst of them, their Prophet, their Counsellour, their Leader, their Light & Life, their way & their truth, their Shepherd y laid down his life for you, y has bought you his Sheep, which feeds you in y Pastures of life, & your heavenly Bishop to oversee you, y you doe not goe astray again from God, & so it is through him you overcome, he y overcomes shall goe no more forth out of his fold, out of his pasture, who shall sit down in y heavenly places in Christ Jesus

Who

30 Who is their Priest y^t offered up himselfe for you & Sanctifies you
and makes you holy & cleane y^t he may present you up to y^e holy & pure God, & here you come to
Witness & know him in his offices, by his Light Spirit & Power; & all your mens & Womens meeting
in y^e power of God, (which was before y^e devil & his power was), in y^e holy order of y^e Gospel keeps
them, being heirs of y^e Everlasting Gospel, y^e everlasting power of God, y^t will last for ever, a joyfull
Gospel, a Joyfull order, a comfortable Gospel, & soe a comfortable order, & a glorious Gospel, & glorious
order; soe in this everlasting Gospel, y^e power of God, in which you have fellowships, everlasting
fellowship & dominion over all Sin, & Wickednes, unrighteousnes, ungodlynes, & all y^t is bad
Whatsoever, you have dominion over in y^e Gospel, y^e power of God, yea over y^e devil; & this
20 — Gospel may every one certify, & y^e order of it, is not of man, nor by man, neither is it received
but by y^e revelation of Jesus Christ, sent down from heaven, which all y^e blessed y^t have part in
y^e first resurrection, lives, walks & keeps, in y^e order of this Gospel, & soe has power to admonish
exhort, rebuke reprove, with all authority: Such as talks of Christ, & does not walk in him
such as professes him, & does not possess him, such as lives not y^e religion y^t was set up sixteen
hundred years since, such as professe Christ y^e way, & walks not in y^e way, y^e truth, & y^e Life, all
such talkers, & not walkers, are dishonourers of God, & causes his holy name to be blasphemed
amongst such as makes noe profession: & therefore all Friends y^t knows y^t you are alive to
God by Jesus Christ, & know your translation from death to Christ Jesus your Life, & from dark-
20 — -nes to Christ your Light, soe y^t you may all come to be helps meet in your restoration by Christ
Jesus into y^e image of God, & righteousnes, as man & Woman were in before they fell, wch
before they fell, they were meet helps to subdue y^e Earth, they had both power over all that God
made, while they kept in y^e Image of God, & righteousnes & holynes, & soe all y^t God made
was glorious & good to them, & soe none can renew us into y^e righteousnes & Image of God, but
Christ Jesus, & therefore I say, in him live, & walk, & keep his Gospell fellowship & order, soe y^t men
& Women may be meet helps, (in y^e distinct mens & Womens meetings) one unto another in y^e Gospel
y^e power of God in y^e restoration, as man & woman was in before they fell; soe if y^e men has any thing
to communicate unto y^e Women, or y^e Women any thing unto y^e men, in y^e righteousnes, Wisdom, &
power of God, in y^e Gospel order, in which y^e heavenly fellowship, unity & order is kept they may as
30 — Brethren & Sisters; soe here is y^e foundation of our meetings, & them, & our mens & womens meet-
-ings, is testified unto, by y^e Spirit of y^e living God, y^t y^e foundation of them is Christ, of y^e Increase
of his righteous, glorious, & spirituall government, there is noe end, nor of his glorious everlasting
Heavenly order, of his heavenly Gospel, which y^e Spirituall & heavenly minds keeps, & walk in
Accordingly, Which is not of man nor by man, soe man has noe glory, but God & Christ alone
Who is Almighty, Immortall, Everlasting, & Eternall, & dwells in y^e Light blessed for
ever y^e inexpressible God.

And soe all keep y^e unity of his eternall Spirit, which is y^e eternall bond of y^e heavenly & eternall
peace, of your King of Kings, Lord of Lords & Prince of Princes peace Amen. G F.

No 6 My dear Friends to whom is my Love in y^e^ heavenly Seed of Life y^t^ changes not, in whom you have all Life & peace, & my desires are y^t^ all in y^e^ Islands may be preserved & kept in Gods peaceable truth which y^e^ devil is out of; y^e^ Author of strife & discord, y^t^ you may be all(mit) Gods freemen & free-women. & whatsoever difference y^t^ hath been among you, & is past, let all be blotted out of your books or hearts, let all be forgiven, as God in Christ doth blot out your Sin, & forgives you, see y^t^ you may all live in y^e^ Love y^t^ bears all things, & edifies y^e^ body of Christ, for y^t^ is y^e^ new Command, & y^e^ old that must be observed, keeping y^e^ glorious order of y^e^ heavenly Gospel, in y^e^ power of God, (where y^e^ devils cannot come) & in y^e^ unity of y^e^ Spirit which is y^e^ bond of y^e^ Prince of Princes peace; see all may endeavour to
10 — keep this unity, & this peace y^t^ y^e^ World cannot take from you, see y^t^ you may allways be fresh & green bearing heavenly & spirituall fruits, to y^e^ praise of y^e^ great Lord God & Creator of all, in this his Supernatural day, where his Sun of Righteousness never sets, but allwas shines upon Gods Garden, & his own planting, & y^e^ Workmanship of his own spiritual hands, upon which his pleasant heavenly showers nourishes. which is hedged about by his power, & y^e^ Walls & Bulwarks Indeed are Salvation & see stand up for your new & living Way Christ, over all y^e^ old dead ways in Adam, & stand up for y^e^ Worship, y^t^ Christ (y^e^ spirituall heavenly man who is y^e^ first & last) hath set up in y^e^ Spirit, & in y^e^ truth & stand up for your religion, which is pure & undefiled in Gods sight, & keeps from y^e^ spots of y^e^ World; & stand up for your church of living members, a spirituall household written in heaven, Elect & precious which Christ y^e^ heavenly man (that never sinned, nor never had noe guile in his mouth) is y^e^ head of; & y^t^
20 — see may be salt of y^e^ Earth, & Lights of y^e^ World shining forth in y^e^ heavenly fruit, to y^e^ praise of God, every one having your daily food from heaven, y^e^ flesh of Christ, y^e^ blood of Christ, which is meat, & drink indeed; see y^t^ you may be strong in God, & Valiant for y^e^ Lords truth upon Earth. ~ ~ ~

Soe with my Love to all in y^e Truth in y^e Ilands, & from y^m enquires after me. ~~~~~~~~~~ G F.

And when you have any matter of sufferings in yo^r Ilands, you may draw them up, & lay them before y^e Governour, & his Councel, & Assembly, & let some man goe with them, y^t is about to speak to them, & understands y^e Laws & Customs, & apply themselves to them, & make their interest with them before hand, before they present the papers, & then wait on them for their answers, & in all things be gentle, without any provoking words, for y^e Lamb must have y^e Victory; for y^e man of God must be gentle, & furnished &c.

And concerning Friends yea being taken in steads of an Oath, it is good to apply your selves to them concerning it; & it is good for you to get y^e Governours of Jamaicos declaration, & a coppy of y^e Patent of y^e Govern^r of Rhode Ilands, who is y^e Kings Lieutenant; & a coppy of y^e generall Patent of Carolina, which is without
10 — Swearing; & then y^e former six y^t are to send books & papers to y^e Governours of America, may take a coppie of them, & send to y^e Governours y^t they may see the moderation of other Governours; & then you may work them, y^t Friends yea & nay may be taken in steads of an Oath, & they breaking their yea & nay, may suffer y^e same punnishment as they doe who break their Oaths; see y^t all may serve y^e Lord in y^e Creation, & in their generation in Truth & Righteousness. And when you doe present any paper to y^e Governour, his Councill or his Assembly, not to be above halfe a score, & first to make them Acquainted of y^e thing; see y^e Lord give you Wisdom & dominion in all things, in his power & spirit y^t you in it may all serve him in truth, & have a care of his honour & glory. Amen.

Swarthmore y^e 22^th of y^e first Mo 167⅝

George Fox

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p^o 4 Mr dear Friends & Brethren Newport Received y^e 20:9^th Mo 1675

20 — Rose us your testimony, in y^e Light Power & Spirit of God, for y^e worship y^t Christ set up, above sixteen hundred years since, in y^e Spirit & truth (which truth y^e Devil is out of, who is an unclean Spirit) which is a Worship y^t cannot be shaken, & keep up your testimony against y^e Antichristian Ministry, (y^t is inwardly ravened from y^e Spirit of God & y^e Light of Christ) & his Antichristian titles & maintenances which he hath set up, by y^e inwardly ravening Spirit, who hath ravened from y^e Spirit of Christ, who said freely yee have received freely give, & covetted noe mans silver nor Gold nor Apparel: & keep up your testimony in y^e power of Christ, for y^e Church which are living stones which he is y^e head of, who are y^e first born Written in heaven, a Spirituall houshold, a Royall Priesthood y^t offers up Spirituall Sacrifices; see y^t every one may have something to offer of y^e Spirit of God, who are y^e Church y^t is in God, gathered by y^e power & Spirit of Christ to him, Who feeds on
30 — your bread y^t comes down from heaven, & drinks of y^e heavenly Wine, & see becomes flesh of his flesh, & bone of his bone, & sits together in y^e heavenly places in Christ Jesus, Who is y^e heavenly & Spirituall head of his Church y^t be Written in heaven; & also keep your testimony for y^e pure & Undefiled religion &c^t, & for y^e Wisdom y^t is above &c^t; & keep your Testimony for y^e Cross of Christ, Which is y^e power of God, by Which y^e World is Crucifyed to you, & you to y^e World: & you y^t are dead & risen With Christ, keep your Testimony for those things y^t you have sought, & have found & received from above, those heavenly things, Where Christ sits att y^e Right hand of God; & likewise keep your Testimony for y^e new & living Way Christ Jesus; & likewise for y^e Light of Christ, Which you believed in, & became Children of y^e Light, & of y^e Day, & keep your Testimony for your men & Women meetings in y^e power of God, by Which you were gathered, out of y^e Apostacy, & over
40 — it, into y^e Everlasting Gospel order, as Was in y^e Apostles days; Which Gospel-order is not of man nor by man, but by Jesus Christ y^e Everlasting man. ~~~~~~~~~~~~~~~~~~~~

And all yee y^t are ministers of this Gospel, help & encourage all those Women in y^e Meetings, y^t ~~ labours in y^e Gospel; & Women may in y^e same power of God (y^e Gospel) help & assist you; see y^t you may be helps meet together, in y^e Restoration by Christ, in his glorious Gospel-order, y^t never fell nor changed nor will change; see y^t all y^e plants y^t God hath planted may flourish, bud, & spring,

And

And bring forth fruit to ye praise, & glory of God, in his power; & this Gospel of Christ Jesus, which is Everlasting, & holy, & glorious, which you all feel, & are heirs of, which hath brought Life and Immortality to Light in you; which Gospel (ye power of God) was before ye Devil was, yt had darkned you; now in this power of God (ye Gospel) is all your comfort, & gladdings & an everlasting Joy, in this everlasting Gospel, & an everlasting possession, & comfort in ye everlasting order, which is ye Gospel of Christ Jesus, who is ye first, & last ye Spirituall heavenly man, his Spirituall & heavenly order, for his Spirituall & heavenly ones to keep & walk in. And Friends keep your Testimony against ye Worlds Ways, Words, fashions Customs, & Worships, as you did att first, & to your proper sound language singular, & plural. And Friends keep your Testimony to ye Lord in all your Sufferings, & Afflictions, for by ye Testimony of Jesus, & ye blood of ye Lamb, both ye Saints overcome, & ye Testimony of Jesus, is ye Spirit of prophesie, by which they see him yt gives them their Victory, & they see him yt Suffered for you, & in all their Sufferings & Afflictions, he suffers with them, & is afflicted with them, who is able to save to ye utmost, & to help & Succour you in all your distresses, who is blessed for ever Amen. G F

And Friends keep your Testimony, who are children of ye New Covenant, & are taught of God, in whose hearts God hath Written his Law, & put it in your minds; & see keep your Testimony for your Guide, & Leader, which God hath given you, & for your Prophet which God hath raised up his stead whom you ought to hear, & for your Shepherds ye God hath given, who laid down for you, & seperated you from ye Worlds hireling Shepherds, & feeds you in his pastures of Life, & brings to rest in his fold; & keep your Testimony for Christ your Priest, who is made higher then ye heavens, who laid down his Life for you, & Sanctifies you, & presents you to God, Without Spot or Wrinkle, who is holy harmless & seperate from Sinners; & see keep your Testimony for your heavenly Spirituall Bishop Christ Jesus who is ye Bishop of your Souls who doth oversee you with his Light, Power, & Spirit. And keep your Testimony for ye Sufferings, & Resurrection of Jesus Christ; for they yt Suffer With him shall reign with him & ye gainers in his name, but they yt Shuffles, & flies in ye time of persecution, & denies him before men such he will deny, & be ashamed of before his Heavenly Father, who denies him or is ashamed of him before earthly men, such fears ye Wrath of man, more then ye Wrath of God, & such is ye Stony Ground, whose blade is Scorched up, by ye Persecutors Sun, & not ye good ground yt brings forth fifty, sixty, & an hundred fold in this Life. ~~~

concerning any of us, we shall refer y^e same unto them to Judge & determine as y^e nature of y^e thing shall require, & be willing to receive their advice & Direction, y^t Truth may be kept clear, for y^t is the thing y^t should (above all our other concerns) be most Eyed & regarded by us, for will it have Dominion over y^e rash. ~ ~ ~ That none amongst us be Tatlers Tale-bearers & reporters of, or behind one anothers backs, or to y^e World; much less falsely Accuse each other, for y^t is for condemnation, & a stop ought to be put unto such things for they are abominable. ~ ~ And y^t if y^e Enemy should see far prevail with any of us to draw us into things contrary to y^e Truth of our God, such to own their condemnation, y^t God & his Truth, may (in all things) have y^e glory, shining over all. ~ ~ ~ And see we resolve not to accept of mens Persons in any case Whosoever he shall be amongst us y^t shall walk out of y^e Truth, must expect reproofe & Judgment, according to y^e nature of y^e offence; to which We expect every one of us shall submit, for y^e Rich herein, is to be as y^e poor, & y^e Poor as y^e rich, that see there may not be a dishonour brought unto y^e Truth, by any of us y^t make a profession of it. ~ ~ ~ We resolve y^t nothing amongst us (all any time) be carryed against Truth, but for it, likewise y^e things before us shall be dispatched with what speed they may, & not deferred too long. ~ ~

This was unanimously approved of, by the Body of men Friends att a full Meeting, & agreed it should be Recorded. ~ ~ ~

Therefore my Friends keep your watch every one in your own hearts continually, yt you may not be betrayed from ye pure Life yt yields Virtue to your Souls, & nourisheth up to eternal Life; for I know ye wicked one, (in his deceitfull workings) you have been acquainted with, & his evil design ye Lord (by his Light, in his power) hath discovered unto many of you, soe yt by ye same you have escaped his hurtfull snare; & yet lives in that which must Reign over all att Last; & therefore keep your habitation in ye power yt is unchangeable, wherein you may live for ever without fading, for ye Truth fades not but addes in its Glory for ever, soe yt ye first is ye Last, ye Roots, & Offspring; blessed are they yt have kept their first Love, & have stayed in yt Righteous habitation, into which ye power did redeem them, may soe still witness a growing from grace to grace, from strength to strength, & from one degree of holyness unto another, until they come to be purely like him, who is their redeemer, who shall change them, & bring them from Glory to Glory, till they come to bear ye Image of ye heavenly man, & be like him, who is altogether glorious, who is putting his own glory richly upon his Church, his People in this day. And therefore you yt have received ye Spirit of ye Lord, & is acquainted with it, doe you follow it (in all its pure leadings) with faithfull hearts, for it will certainly leade all ye faithfull to know an increase of Glory. & take heed of ye Spirit of this World, which is not of God, but leads from him yt Spirit (where it prevailes) it causeth to Wither & fade, & brings barrenness upon ye Soul, & darkness, & death, & then ye Glory is lost, & ye Image of ye heavenly then is not born, nor new man in that is heir of ye heavenly Inheritance. Therefore it behooves all to look to their standing in yt wherein yr heirship is, yt none may come short of ye Crown which Paul said was laid up for him, & all them yt loved ye Appearance of ye Lord Jesus Christ: & soe ye God of Love & peace keep you all in his love fear, & Wisdom, yt your dwelling for ever may be in his peace which ye World cannot take away, nor Rob you of, yt soe (with ye rest of his heritage) you may shine in ye Light of his Glory, & dwell in ye richness of his Kingdom for ever & ever amen.

This is ye desire of my Soul for you all, whom I truely Love & in ye Life I Salute; wherein I am your Friend & Brother

John Burnyeat.

Dear Friends

You know yt ye Lord God of Heaven & Earth, hath appeared, & manifested his mighty Power, which hath reached unto Thousands, & hath redeemed many out of Nations, Tongues, Kindreds, & People unto himselfe; & hath (by his holy Spirit) taught us to deny ye Customs, Fashions, & Words, of ye World, which are evil, & to bear a testimony against it, for which many have suffered divers & great afflictions, both in Body, name, & Estate: & now yt this Testimony may be allways kept up, & ye Cross of Christ allways dwelt in, which crucifies us to ye World, & ye World unto us it lyeth upon us ye People of God assembled together, at ye men & womens Meeting att Rhode Island, to stir up yr pure minds in one another, yt ye Principles of ye blessed Truth, be allways stood in, & contended for, yt God (over all) may be honoured, & his People profited in unity, & good order, in ye Truth yt changes not, yt soe they may be Preachers of Righteousness unto ye World in their words & actions. Its therefore ordered att this Generall Meeting, yt every particular man, & womans meeting, in New-England & ye parts adjacent unto it, be informed, yt it is our desire to take special care to inspect, & also to admonish (upon occasion) all yt shall walk disorderly, in any thing, & not according to truth, as not to keep ye form of sound words, or use or wear needless attire or to oppress or defraud any man in his dealings, or in dealing with them, or yt doth not endeavour to bring up their Children (or any under their tuition) in ye fear of ye Lord, & yt they use plain language, & wear plain & decent Clothing, & demean themselves (in all things according to ye Truth, which they make a Profession of, & if after they are admonished (according to Gospel order) they still continue in ye practice as aforesaid, then ye men & womens meetings is to be informed of it, & further enquiry to be made concerning it, yt Judgment may stand upon ye heads of ye willfull & disobedient, & it is also desired yt at every man & womans meeting, enquiry be made whether these things be put in practice, yea or nay yt nothing may be passed over slightly. Given forth at a Generall man, & womans meeting att Willm Coddingtons att Rhode Island ye 12th 4th mo 1676.

The mans meeting att Joshua Coggeshalls, taking into serious consideration y^e^ weightynoss of Truth, y^t^ we may all be kept in y^e^ unity of y^e^ Spirit of Truth, it is ~~as above~~ said y^e^ desire of y^e^ mans meeting, not to seek any prohominence over you, but as y^e^ Spirit of Truth approveth, and y^e^ truth in our hearts, has true unity with, to which we all agree, y^t^ it is necessary & convenient y^t^ what is agreed & determined att a Womans Meeting, y^t^ is or may be thought convenient, & agreed to be given forth publikly, y^t^ before it is given forth, our mens meeting may have knowledge of it, & have their approbation in it, for unitys sake, y^t^ all things may be done in unity, & good order; & y^e^ same you may expect from us; & in so doing we remain your true Friends, in our measures of Truth. ~ From a mans meeting as above said this 10^th^ day 12^th^ Mo 1673.

Dear Friends

10 — We with one consent doe Acknowledg it but to be our duty to doe as you have ordered, & shall endeavour (by y^e^ help & assistance of our heavenly Father) to be found in y^e^ oneness with you in it

Alice Coron
Anne Easton
Margaret Korby
Elizabeth Allon
Anne Newbery
Hope Holder
Johanna Mott
Mary Cooper
20 — Wait Gould
Patience Beer Wid.
Sarah Colson
Mary Groenol
Hannah Clark
Sarah Dennis
Margaret Todd
Anne Coddington
Jane Vickers
Elizabeth Wyron
Rebekah Russel
Mary Martin
Elizabeth Heath
Katherine Huddleston
Anne Easton
Johanna Slocomb

Att a Generall man & Womans meeting att Wm Coddingtons y^e^ 12^th^ 9 Mo 1676

Ordered y^t^ every particular man & Womans Meeting be informed y^t^ its our desire they take speciall care, to inspect, as also (upon occasion to admonish, all y^t^ shall walk disorderly in any thing not agreeable to Truth, as not to keep to y^e^ form of sound words, or use vain attire, or doe any other evil, which may cause y^e^ Truth to be evil spoken of, & y^t^ shall neglect to train up their children in y^e^ words habit, & demeanour of y^e^ Truth. ~~~

they goe under ye denomination of Quakers; Wherefore we are necessiated for ye clearing of ye pure Truth, & for ye removeing those Aspersions from off our selves, to give forth our publick Testimony to all ye may see ye same, yt we utterly deny them, & all that With them joyns, in those confused practices, & ye Spirit, & power, by Which they are led & guided into, & acted in, ye same as Witness our hands hereunto Subscribed. / ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

Jo. Tilton
Ma. Prior
Sam. Doan
John Bown
Will: Noble
Henry Willis
Jo. Undorhall
Jo. Foak

Sam. Spicer
Sam. Andrews
Jo. Adams
Francis Cooley
Sam. Dennis
Edward Titus
Daniel Patorick

Mary Tilton
Alice Crabb
Anne Noble
Joan Chatterton
Esther Spicer
Mary Prior

Dorathy Faddington
Martha Titus
Elizabeth Doan
Elizabeth Adams
Mary Coke
Ma. Andrews
Elizabeth Bown

All Friends that doe marry, Whether that they be man or woman, if that they doe come out of another nation or Island, or Plantation, or out of another Country, then the same man or woman to bring a certificate from ye mens meeting of ye Country or Nation or Island, or Plantation, to ye mens meetings where they doe take their husbands or Wives; for ye mens meetings being made up of ye faithfull; soe this will stop all bad, & loose, & raw Spirits, from runing up & down, & that when any comes with a certificate, or letter of recommendation, from one mens meeting to another, one is refreshed by another, & then there is their hands & hearts to ye thing, & this will take away a great deal of trouble, & then what you have to say to them in ye power of God, you may, in way of Admonishing & instructing them you are led to ye power & Spirit of God, & to let them know ye duty of Marriage, Whose it is, & What it is; soe ye there may be a unity & concord in ye Spirit & power, & Light & Wisdom of God, throughout all ye mens meetings in ye Whole World, in one in ye Life. / ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

Wisdom, keep in the Truth y^t you may goe to y^e Treasures of Life, & of Salvation, y^t you may be Heirs of y^e same & of Life; & Possessours of it, yea Stay Heirs, & Heiresses of Life, & Inheritors, & y^t will be more to you then if all y^e World was yours portion, & y^e Riches you lay up here, will stand by, & with you, when time is gone, & shall be no more. I had intended to come up y^t ways but y^e Wind was against us, y^t we could not come up; & also I doe hear y^t Tho Newhouse did not walk as becomes y^e Gospel in those parts, which I am Sory for; it hath grieved my Life y^t any should goe under y^e name of Jesus, should profess y^e Truth, should dishonour it, but indeed Friends in England were against his comeing over; but he shall bear his Judgement from God, for noe man shall escape it that doeth Evil: & y^e Truth is y^e Truth & changeth not, in which live, & it will be your peace & Joy
10 — everlasting, & y^e Seed Christ Jesus Who bruises y^e Serpents head, Who was before y^e Devil, glorified in y^e Father before y^e World began, Who was set up from everlasting to everlasting, y^e Line & corner stone, in him live, y^t you may have life everlasting; & dwell in y^e Love of God & Christ Jesus y^t will edify; & build one another up, & walk in all holyness of life, & conversation, for y^t becomes Gods house; & dwell, & live, & walk in y^e peaceable truth, y^t keeps you in peace, & in the holy fellowship, & y^e bond of peace; by which Spirit you may be led into all Truth, & up to Christ & God from him who is out of y^e Truth; amen saith my Soul . . . . . G F

& y^t you may dwell in him who is y^e Amen, & be heirs of him, read this amongst you, in yo^r meeting & y^e other Paper, & send y^e other Paper to y^e People of y^e World & to Magestrates, & keep a Copy of it

G F

A Copy of a Paper inclosed in y^e aforesaid Letter

20 — Friends doe not Judge one another in meetings, you y^t doe minister in meetings, for your soe doeing have hurt y^e People, both within, & without, & your selves under their Judgement you have brought & your judgeing one another in y^e meetings, have bolded y^e Baptists & Ranters to quarrel in your meetings, & Judge you in y^e meetings, & this hath been all out of order, & y^e Church order; if y^t you have any thing to say to any stay till y^e meeting be done, & then Speake to them in private, between your selves, & doe not lay open one anothers weakness, for y^t is Weakness, & not Wisdom, doe soe, for your Judging one another in meetings, hath almost destroyed Friends, & distracted y^e World; & this is for want of Love that beareth all things, & therefore let it be ended. Noe more but my Love ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ Y F

A Copy of a Letter to y^e World inclosed in y^e former

Virginia Elizabeth River y^e 26th of y^e 10th Mo: 1672

30 — Oh ye people y^e Lord is come to look for fruits amongst you, & every tree of you y^t brings not forth y^e good Fruits, must be hewn down & cast into y^e fire, y^t you shall not cumber his ground; drunkenness Cursing & Swearing, fighting, quareling, taking Gods name in vain, evil Speaking, Malice, hatred, back biting Slandering, envying, theft, murder, adultery, fornication, whoredom, Lying, cheating Cozening dissimulation, unrighteousness, ungodyness, prophaneness, wantonness, all those with many others are evil fruits (not good fruits) which are from an evil tree, which is to be cut down, & cast into y^e Lake of fire & brimstone; & such fruits, from such a tree makes people Antichristian, & these be y^e Fruits of such as quench, & grieve y^e Spirit of God, which God hath given to instruct them, & these be y^e Fruits of Errours, & of such as have erred from y^e Spirit of God, which God hath planted in man, & by which he should profit in y^e things of God, & shun all appearance of evil; & lay aside all manner of guile, & evil-
40 — -speaking, & unrighteousness, & profit in y^e things of God, & of Life eternall, but those fruits abovementioned are y^e Fruits of a slothfull Servant, y^t hides his Talent in y^e Earth Who must be Gods hand & foot (Who hath used them to act Sin, & Evil, & not to y^e glory of God) & cast into outer darkness, Where shall be weeping & gnashing of Teeth, Who hath not put forth y^e Lords Treasure y^t he might receive it with advantage, & such as are in such evil fruits aforementioned, will have a treasure in y^e Same evil fruit a Drunkard, a persecutor, y^t will stir up others to doe y^e same, & denys God & Christ to be y^e (Teacher, & such as he sent, Who (of him) must receive freely & give freely, unto y^e people again, y^t Which was no mony Worth, & they was not to covet noe mans gold or Apparel, but as Christ command was (and ing freely ye have received freely give) to all succeeding y^e Apostles; & Christ saith learn of me, I am y^e Way to God, & God saith this is my beloved Son, in Whom I am well pleased hear yee him:
50 — soe learn of Christ, who is your way to God for there is noe other way to God but by him, and there-

fs

Is noe other name under ye Whole heaven whereby men shall be saved but by his name, & hear
yee ye Son of God in Whom God is well pleased, who saith freely ye have recieved, freely give,
which signifies to all people that God was not pleased with them yt did not give freely, though they
may pretend that they are ye ministers of Christ, for if God has been pleased with them yt did not give
freely, he would not have sent his prophets & Apostles, & Christ, to cry against them, for ye Apostles saith
they are evil beasts, slow bellys, & minds Earthly things, & serves not ye Lord Jesus Christ, but their own
bellys, & preaches for filthy lucres sake, & ye love of mony, & makes merchandise of ye Word; & ye Apostles
saith they are covetous, heady, high minded, proud, & selfe-willed; & Christ saith they are hirelings & leaves
ye flock & calls them blind, dumb leaders of ye blind; all these & such like was to be turned away from;
for Christ saith (as all people may see in ye Scriptures of truth) freely ye have recieved of him, & freely
they was to give again; & therefore is it not clearly seen, yt they have not recieved it freely, yt have not given
freely, & if ye Lord has not been displeased with them under ye old Covenant, he would not have sent the
prophets to cry against them as in Jer. 5th & ye Latter part of ye Chapter, & against such priests as preach
ed for handfull's of barley, & pieces of bread Eze: 14th: 13th & 34th Chapter; & if God has not been displea-
sed with them he would not have sent Isaiah (chapt. 56) amongst them, to cry against them saying, these
are greedy dumb dogs yt can never have enough, & how that all these Shepheards looked for their gain
from their quarters, as they doe now, in what parish they quarter, they look for their gains; & if God
had not been displeased with them in Micahs days he would not have sent Micah to cry against them
saying they preach for mony, & devine for hire, & when they will not put into their mouths then they
prepare war against them, because they will not put into their mouths, they bite them with their Teeth
& chop their fleece to pieces, & suck their bones for ye marrow; & this we have seen hath been ye practice
of these Teachers by Wofull experience, but again if any put into these hirelings, & devinors for monys
mouths, they preach peace unto them; for their peace is for their hire, for this cause it is said in Micah 3
that Sion should be plowed like a field, & Jerusalem should be on heaps, & for this cause can we truly
say yt Christendom is on heaps, & must be ploughed up like a field; & here all people may clearly see, if they
will not stop their ears & eyes, as ye Pharisees, which they sent his prophets, Son, & Apostles, to cry against
which he & they were displeased withall; & are not these ye merchants of Babylon confusion, & here is people
in confusion, & Babylon; therefore God so loved ye World, yt he sent his only begotten Son into ye world, to
enlighten every one yt comes into ye World, yt all through his light might believe, Who is ye only begotten
Son of God, full of grace, & truth, & is ye way to God, & is ye Salvation, & learn of me saith Christ; & this
is my beloved Son saith God in Whom I am well pleased, hear him; here is a Priest for you all, yt is made
higher then ye heavens; here is a Shepherd to tend you all, & lead you into pastures of life; in whom God
is well pleased, & here is a Bishop for you all, to oversee your Souls, Christ ye Son of God in Whom he is
well pleased, here is a Minister for you all, by whom grace, & truth came; yt ministreth grace, life, &
Salvation unto you for by Christ, Gods grace hath appeared to all men, to teach them to deny ungodlyness
& Worldly Lusts, & to live Godly, & this grace will season your words, & stablish your hearts, & this grace
will bring you Salvation, & it is sufficient, & you yt deny this grace to be sufficient to bring your
Salvation, & turn it into wantonness, & work deceitfully against it, you are they yt set up, & heap
up teachers after your own Lusts, you forsake the grace to be your Teacher, you forsake Christ & God;
Therefore consider your selves, what condition you are in, yt be see, for a Vertuous woman is hated of
a whore, ye Righteous of ye unrighteous, ye Vertuous by ye prophane ye holy by ye unholy, ye Just by ye unjust
as it is written he yt was born after ye flesh persecuted him yt was born after ye Spirit, these be ye seed
of ye evil Tree, yt must be hewn down, & cast into ye fire; yt hates Christ ye Light, yt they be enlightned with
all, & will not come to it because it will reprove them, & ye Light is ye condemnation of all yt hate it; God
is bringing his out of all ye Worlds Ways, & off all ye Worlds Religions, to recieve ye Religion yt is pure
from above, & undefiled in his sight, & keeps from ye Spots of ye World, & bringing them off all ye
Worlds Teachers, to Christ their Teacher, & Way, & Salvation, & God is bringing his people off all ye Worlds
Worships, to ye Worship, yt Christ set up above 16 hundred years since, yt ye worship him in ye Spirit yt
leads into all truth, by which Spirit ye evil members are mortified; by which Spirit ye Body of death, & sins
of ye flesh is cut off, by which ye are baptised into one Body, of which ye holy one is ye head, & truely they
Worship God in ye truth which ye devil is out of; these be ye true Worshippers, when man & woman
must come to truth in their inward parts, & to ye Spirit of God in their own hearts, if they be ye true
Worshippers of God, who is a Spirit; & ye Lord is bringing his People off all ye Churches, to ye Church in God
ye Father of our Lord Jesus Christ amongst Whom his grace truth & Peace will be multiplyed
Ones: 1st Chapter. Let this be sent to all ye people of Virginia especialy to ye people about James Town

G F

Dearly Beloved

No 2 Whom y^e^ Lord hath called to believe in y^e^ heavenly Truth & power of Righteousness, Which he hath revealed & made manifest in this age & generation, by which freedom & deliverance from sin, & y^e^ bondage of corruption, may come to be witnessed, according to y^e^ promise of christ Jesus unto all y^t^ believe; into you who are y^e^ called of y^e^ Lord, & have believed in his power & Light of Righteousness, all this time doth y^e^ Love of my heart, & y^e^ salutation of my life, truely reach; Wherein my prayers to y^e^ Lord for you all is, y^t^ you may be preserved in a feeling sence of y^e^ allways living in you, by which you were called, which did convince you of y^e^ evil in which you had lived, & see did turn you to God from y^e^ evil of your ways; now this was y^e^ first, & will be y^e^ last, he who was y^e^ Author must be the

10 — finisher of faith, & of all y^e^ Works thereof; Therefore my dear Freinds see y^t^ you all keep to that unto which you were turned, & it will build you up to y^e^ Lord in y^e^ Life of Righteousness, & bring you to bear his image, Who is y^e^ heavenly man, & y^e^ heir of glory, y^t^ inherits y^e^ kingdom, y^t^ see you may be like him, & bear his heavenly Image; in his own Righteousness, Whom y^e^ Father hath made heir of all things; Therefore see you all mind his heavenly government Spiritually in your hearts, to govern you in your thoughts, in your words, & in your actions, y^t^ see (in all things) you only speak, act, & see, to Gods glory Who hath given unto you his Son for a Leader, & a commander, y^t^ see you under his pure government might have peace & ever lasting Rest, & see in him please y^e^ Father, in Whom y^e^ Father is well pleased, & therefore look not back att y^t^ Which is behind; remember Lots Wife; & y^e^ sayings also of our Lord Jesus christ to such as put their hands to y^e^ plow; but be you all followers of the Lamb

20 — Whither soever he goes, y^t^ you may all Witness y^e^ going on of y^e^ Work of regeneration in your hearts, to y^e^ renewing of y^e^ Spirit of your minds, y^t^ y^t^ Which is good (May be y^e^ life of your Souls, y^t^ see as you have had a life in sin, Which is death, in y^e^ Old Spirit of your minds, even see you may have, a life of Righteousness in y^e^ renewed Spirit of your minds, Which brings forth y^e^ new man, y^t^ after God in christ Jesus is created anew unto Righteousness, & true holyness; for its true holyness y^t^ y^e^ Lord looks for, without Which none can see him to their com-fort, even y^t^ which his own power Works, which is y^e^ Righteousness of his Son, Which as man comes into it, he must know a dying to his own Righteousness, & to his first Life, y^t^ stood in y^t^ & so to wait for y^e^ power, Which is y^e^ cross y^t^ Crucifies y^e^ old man with his old Righteousness, (y^t^ out of y^e^ power of God; Which is but like Adams fig leafe Garment) y^t^ see he may be cloathed with y^e^

30 — true Righteousness, & live in y^e^ true holyness, out of all y^e^ false, Which stands in mans own, & stands in self: & therefore my dear Friends whom I love in y^e^ Truth, & whose everlasting welfare, I truely desire, I doe beseech you all to be gentle in your minds, & tender hearted, & subject to y^e^ motion of y^e^ power, & heavenly gift in your hearts, y^t^ it by none may be abused, nor y^e^ Spirit quenched, nor Gods Righteous Law in your hearts transgressed, & then will y^e^ heavens spiritually rain down, y^e^ precious Showers, of Gods blessings, & Spiritual favours upon your hearts, to y^e^ gladding of your souls, & therefore let none think y^e^ cross of christ too hard, nor y^e^ yoke & burden of christ too heavy, lest there should get up y^e^ mind y^t^ will be weary, & faint, & see seek for an easier way, & shun y^e^ Judgment, & see y^e^ cross, y^t^ must never obtain y^e^ Crown, nor inherit y^e^ promise, for its he y^t^ faithfull unto death, y^t^ shall have y^e^ Crown of Life, & he y^t^ endures unto y^e^ End, y^t^ shall be saved, Who loves not his Life unto

40 — death, but is willing to lay down all, for his sake Who hath bought him, & see is of y^e^ Apostles mind & can say We are not our own, & therefore my Friends, seek y^e^ honour & glory of y^e^ Lord alone & have your eye to him, in all things, y^t^ he may have y^e^ preheminence above all, Whose right it is to Reign over all, Who is God blessed for ever. Dear Friends if this come to you, by this you may know y^t^ I am perfectly well every way; blessed be y^e^ Lord for ever, & am ready to pass for England with George Pattison; We goe in a London Ketch which will be ready to sail within 2 days, I suppose, but I know not how long. John Earthwright is gone for Barbadoes; they were all well When we parted. G F & Robert Withers, & James Lancaster, we leave behind us in y^e^ Country See in y^e^ Love of God I bid you all farewell, & Remain your Friend, & Brother in y^e^ Truth /

Written att James Prestons att Patuxon River

50 — in Mary-land y^e^ 13^th^ of y^e^ second Month 1673 John Burnyeat

Let this or a Coppy of it goe to Rhode-Island & to Prodidence & Warwick & to Sandwich; it is a Testimony of my Love in y^e^ Love of God unto you all /

concerning singing, groaning, & Signing, given forth by yoorge Fox in worsester-goal
y 31th of the 11th Month 1674 ~ ~ ~

42 That stopt up Jacobs, y^e^ second birthis wells, & Jacob y^e^ second birth warred against them, & recovered them, & opened them again; & therefore all y^t^ must be warred against, y^t^ would stop up y^e^ Spring in any, & y^t^ which would quench y^e^ Spirit y^t^ makes intercession, must be kept down, & warred against with y^e^ Sword of y^e^ Spirit, y^t^ y^e^ Spirit may rise in all; & take heed of Corah for he will gainsay y^e^ power, & spirit of truth, y^t^ must rule over him, & so perish; & take heed of a Datham, & Abiram, who will offer, but not in y^e^ spirit to God (Who is a Spirit) Whom y^e^ fire of God, Will consume; & take heed of a Demas, for he will make your visages like y^e^ World, & not heavenly, & forsake y^e^ constant Apostleship, y^t^ which they received from y^e^ beginning, for none can be wiser y^t^ y^t^ which was from y^e^ beginning, Which is y^e^ Word of Wisdom, & of Life: for Demas he embraced this present World, see not as y^e^ disciple follows
10 — Christ, nor as y^e^ Apostle goes y^e^ message When he has a motion, but as y^e^ Earthly spirit leads him, Then he sits down in y^e^ Earth, out of Which earth comes briers & thorns, & does not sit down in heavenly places, in Christ Jesus, as they do, that does y^e^ work of y^e^ Evangelists; therefore set nor form, but what y^e^ Spirit of God, & y^e^ Word of God doth, y^t^ forms all things, & out of his movings, is out of form; & set nor order but y^e^ power of God y^e^ Gospel, by Which life & immortality comes to light, over him y^t^ hath darkned them, Where is all y^e^ disorder for all y^e^ false prophets, & Apostles, y^t^ were falsely sent, went not out in y^e^ power, & spirit of God, & all y^e^ Antichrists ravened from y^e^ same, & y^e^ Whore went from y^e^ Husband, y^t^ clamoured thus abroad, & y^e^ beast y^t^ went out of y^e^ raging wave of y^e^ Sea, & y^e^ second rose out of y^e^ Earth, Where dwells unrighteousness, & y^e^ divel went out of y^e^ truth, with y^e^ false Prophet that went from y^e^ true spirit, y^t^ gives y^e^ true spiritual sight, must be cast into y fire together; & therefore
20 — keep your testimony of Jesus, y^e^ Spirit of Prophecy, y^e^ testimony of him, by whom all things were made Who was manifested in time, & is risen, & is life, & y^e^ foundation of all y^e^ Living, y^t^ lives in him, over all from everlasting; & there is making melody in y^e^ heart with grace, when there is nor words, & a singing & rejoycing in the Spirit, & making a joyfull sound when there are nor words, but this strikes all y^e^ earthly spirit, & earthly wisdom, y^t^ would apprehend, & comprehend, all under it; & likewise there is a singing with words, & none of those must be quenched, or stop'd, for out of y^e^ mouth of babes, God will ordain strength, & perfect his praises; & were y^e^ Jews reproved in y^e^ days of Christ for singing hosanna which he stopped not nor quenched, but reproved them y^t^ reproved, & there is a blowing y^e^ trumpet in y^e^ new Moon, & there is a sounding y^e^ trumpet where there is nor words, outwardly y^t^ there may be preparing to y^e^ battel against y^e^ mighty man of Sin, & therefore see not put on Armour, lest you fall by y^e^ Sword of
30 — y^e^ Spirit, y^e^ Word of God, which is y^e^ Longer, & y^e^ stronger Weapon; & therefore all is to discern y^e^ certain sound for in y^e^ Vision there are many Voices, as it's spoken by y^e^ Prophets, Apostles, & Evangelists, Which was not Judged, for they had a discerning with a large spirit, & did not limmit, Which they in y^e^ narrow, short, & bitter way, doe limmit, & Judge with that Which is for Judgment, & y^t^ will not suffer them which are delivered, to sing y^e^ song of Moses, & y^e^ Lamb, in y^e^ Joy, & gladness, & none can learn y^t^ song but y^e^ redeemed y^t^ understands it, & discern it by y^e^ Spirit; & therefore Judge not, lest you be Judged, & see y^e^ beam be cast out of thy own eye, & y^t^ thou Judgest by y^e^ spiritual man, which Judgeth all things, & himself is Judged of none mail; for I know there has been hurt in Judging, Launching, & Stopping; & some may say such a one sung sounded or groan'd & when I was speaking, & stopt me in y^e^ middle of my speech; if thou thinkest thy self stronger thou might have given place, but if thou dost say he or she run me down, their noise drowned my
40 — voice, he or she served thee well enough; What wast thou in then? for if thou wast in y^e^ power & Spirit of God y^t^ cannot be run down, nor over, for y^e^ noise of y^e^ power opens, nor in y^e^ word of God in which there is patience, & Wisdom, though some young one may be hurt by stopping, & quenching them; see let y^e^ Lord have his sighs, & groans, & praises, whether it be by sounding, singing, by word or voice, y^t^ he may have his praise; of all, over all, & in all y^t^ lives in y^t^ which brings to confidence, to them which are of low degree, for there are babes & sucklings which cannot speak but cry, Which y^e^ Lord & his holy ones doe cherish, & his Son breakes not y^e^ bruised reed, nor quenches y^e^ smoking flax, may smother some y^t^ Judge it, & cannot stand in y^t^ Anoint ing, by, & in Which all things are seen, & known; have you heard y^e^ voice from heaven as y^e^ sound of many waters or as y^e^ sound of great Thunder, & learned y^e^ Virgin-New song, of y^e^ hundred, & forty, & four thousand y^t^ are redeemed from y^e^ Earth, there y^e^ unredeemed cannot Judge nor y^e^ doctrine, but such as have their
50 — Fathers name, & mark Written in their foreheads Revel. 14, & y^t^ which would limmit singing sounding

Sighing

Sighing, groaning, to his times, is not in ye which is out of time; nor is in ye which is set up from everlasting
to everlasting; have you seen ye great multitude which noe man could number, standing before ye throne
& before ye Lamb, & clothed in white; crying with a loud voice Salvation: What did they cry all
together? & was this confusion: saying Salvation cometh of our God yt sitteth upon ye throne, & of the
Lamb; & all ye Angels yt stood about ye throne, & ye four Beasts fell down on their faces, & worshiped
God saying, Amen, praise, glory, & wisdom, & thanks, honour, & power, & might, be unto our God, for
evermore amen: What did they fall down, & praise God together, & was this confusion? Rev: 7: also John
heard the voice of many Angels thousands of thousands, saying with a loud voice, worthy is ye Lamb yt was
killed, to receive power, & Riches, & honour, & strength, & glory & praises; What was this a confused noise:
10 — When soe many sounded, & praised together: Which is, to ye straitned earthly spirit; & all ye Creatures
which are in ye heaven, & on ye Earth, & under ye Earth, & in ye sea, & all yt are in them, heard saying, ~
Praise, & honour, & glory, & power, be unto him yt sits on ye throne, & unto ye Lamb for ever more, &
here was a joyfull sound, & ye four beasts said Amen, what this confusion? & not to John ye divine; & ye
four beasts, & ye Twenty four Elders, sung a new song, when ye Book & ye seals were opened, when they
sung ye Song of Redemption Rev: 5: & ye fift Angel sounded, there was a Commands yt neither ye grass
of ye Earth, nor any green thing should be hurt, he yt hath an ear, let him hear, but those will be
tormented yt have not their Fathers name written in their foreheads: now all you yt are tender, & are
in ye sighings, groanings, & breathings, quench not ye Spirit, but by it keep down ye Wrong; Which must
20 — dye; you yt never were in this, but in Opinions, & sights, take heed how you Judge, yt have not come
into ye deep, to them yt are in ye deep, but yt all with ye Spirit, may distinguish, & put a difference be-
-twixt yt which God accepts, & yt which he doth not Accept, & in ye Spirit all may dwell, in love,
& unity, & fellowship, yt God may have his praise, & every one in their own particular may have
their comfort, for there it is Recieved, & God may have his spirituall offering, & sacrifice out of
man & woman, for by ye Law in ye figures, women were to offer as well as men, & bring their
offerings to ye high places, & sacrifices to Christ their high Priest, Who is over ye household of God; &
God Farewell. ~ ~ ~

11 We in our day, ought not to approach our near Kindreds in any such respects particularly first Cousins, being redeemed out of those Kindreds Tribes, & Earthly Lots, for ye upholding of such mariages within ye Kindreds were once dispenced with) & brought to ye Spirituall dispensation, which gives dominion over ye affections, & leades to those mariages which are more naturall, & of better report. ~~~

of Jesus, keep ye those publick Testimonys in their respective places, & not decline, or forsake; or remove their publick meetings, because oftimes of informing, as wordely fearfull, politick professours have done, because of Informers, & ye like persecutors, for such practices are not consistant with ye nobillity of Truth & therefore not to be owned in ye Church of Christ. ~~~

postscript to ye fore-cited Letter

There is yet a Weight, & necessity laid upon us from ye Lord God, in ye bowels of Jesus Christ to warn all Friends who are, or may be concerned in those weighty matters from ye aforesaid meetings, & about ye affairs of ye Church; yt you all walk unblamable in those things, & be Examples, & encouragers of heavenly, & Gospel Order, yt your Authority in ye Truth, & Witness in mens consciences, for their convincement, may be preserved in ye name, & power, of our Lord Jesus Christ; & therein, eye & seek ye Salvation & eternall good of Souls, wch is ye Mind yt Wisdom is wise; & none of you to manage things in strife or vain glory, or in a zeale, without true knowledge, & Gospel-order as to ye managing of ye proceedings, as well as ye matter intended; yt noe real occasion of Advantage may be given, to such as have offended, fallen short, or been weak in
10 — any thing: for it is known to ye Lord our God, yt we have a care upon our hearts, & travel in our Souls yt our Testimony for him in those matters, may not (in any wise) be lessened, or made invalid, through imprudence on any hand, in ye management thereof; our care being for Souls, & having a generall eye unto ye Truth, & Churches peace, in those things beforementioned; Wherefore let ye peaceable Wisdom ye comes from above, & is gentle, & easy to be entreated, be eyed, followed, & Justified, by you, & amongst you all, (& not yt which is beneath) & in ye divine Light, Power, & Spirit, (which hath Judgment, mercy, & forgiveness in it, to minister in their season) you will feel our Life, & your unity with us, & a sence of our care for ye Churches peace & prosperity, & ye Salvation of Souls, which is of great Value. / ~ ~ ~ ~ ~
Blessed are ye peacemakers, for they shall be called ye Children of God. ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

A. Parker J: Batt G: Sparks
20 — G: Whitehead W: Penn Wm Gibson

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ye 24th 6th mo 1675

Against War &c

A Testimony from us (in scorn called Quakers, but are) the Children of the Light. / ~

Christ Jesus the Light of ye World, & Prince of peace is come; & hath given an Understanding yt is true, & also a being in Measure within his Kingdom, which consists of peace, & joy everlasting: yea he hath manifested ye Root of Bitterness, from whence ye plant of Unrighteousness hath sprung up, which brings forth cursed Fruits, as Lying, Swearing, Envy, Covetousness, Pride, Fightings, Warring with carnall Weapons Blood-shed, Killing, Murther, & many more gross Evils in ye Kingdom's here below) to ye dishonour of God's blessed Name: you & also he hath called unto ye Sons of men to turn from death, his way, to ye life, ye way to God; & this call hath prevailed with a Remnant, though many have rejected it, for ye Judgment hath
30 — been set up in ye Earth, & ye Law of ye Spirit of life, hath taken hold of ye bitter Root, & overturned, & is in overturning both Branch & Root: & ye Righteousness of ye Law fulfilled through Belief: & ye Kingdom of God & Christ come in men, & his throne therein Established, & his Scepter exalted, & swayed over all yt thus have passed from death to life, who have given up their names to Christ ye Prince of Peace, under his peaceable Government in a state of Subjection, & Obedience, to abide & dwell in his Kingdom, which consists of Righteousness, Joy, & Peace in ye Holy Spirit. We are Witnesses this day, yt this Work is finished, & in finishing; & God is tabernacling in Men, & ye Gospel of Peace is preached again; & ye Voice utttered in ye holy City is peace with God, good will towards Men. And therefore this is our Testimony unto all people, yt ye Gospel of our Lord Jesus Christ is come near in us, & we draw near in Measure to God in it, being reconciled (therein) to God, Walking in ye Light with him, in unity
40 — where our fellowship is one with another is, & ye Blood of Jesus Christ sprinkleth our Consciences daily, & purifieth us from dead Works, yt we serve our God (even ye Living God) in newness of life, & in this his peaceable Kingdom we live, where strife, Envy, Pride, Covetousness, are not; Fighting, Killing Bloodshed Murther with carnall Weapons, rendering Evil for Evil, are not; Revenge, Robbing for Conscience sake; Watching with Guns or Swords to kill ye Bodys of Men, though Enemies; Warring, or defending with carnal Weapons of what sort soever to preserve all Liberty Body or Estate are not: for all these are in ye Darkness, Satans Kingdom, which already is past, & Ended: & Humility, Charity, Brotherly Kindness, Peace, & Love are: Faith, Hope, Watching for ye good of all, & good will towards all, both Friends & Enemies are: Wisdom, & Life Eternall, with ye peaceable Fruits of Righteousness, are by all of us possest, who Walk in ye Light, & are led by Gods Spirit in Obedience to Christ Jesus our
50 — Lord & King, in whom we have believed to ye Salvation of our Souls, & by whom we have been

first

47 Kept & preserved, clean & living to God, in many great Tryalls inwardly & outwardly, & Witnesse
whose Power we hope to be upheld to y^e End, living & true Witnesses to y^e Life of Innocency, to y^e
Gospel, & Kingdom of Peace, & Christ Jesus y^e Prince of Peace: out against y^e Murthering hurtfull
Spirit, Blood-shed, Warres outwards, killing men or women, Gods Workmanship, Death & him which
hath y^e power thereof y^e Divel: & in y^e End, lay down our Heads with God, injoying y^e fullness of Peace
in his blessed Presence, for ever, and evermore. ~~~

Dear Freinds

To the Men & Womens
Monthly & Quarterly Meetings

No 11 If there be any difference amongst Friends, or betwixt Friend & Friend, let them speak to one another, & if they will not hear, let them take two or three of y^e^ Meeting they belong to, & they may end it, if they can; & if they cannot end it, then it may be laid before y^e^ Monthly Meeting; & if it cannot be ended there then it may be brought to y^e^ Quarterly Meeting, & there let it be put to halfe a dozen Friends, & they may goe out, & end it; y^t^ they may keep their Meetings Civil; or them y^t^ are all differences may choose three Friends & Friends may choose three more to them, & let them stand to their Judgments, for there is few y^t^ love quietness & Peace, will have their names brought to a Monthly, or Quarterly Meeting, to have their names sounded
10 — over y^e^ Country y^t^ there is strife, but will rather endeavour to end it amongst themselves, att their Com-mon Meeting. before y^t^ they come to y^e^ Monthly Meeting. And let noe one accuse one either in ye^ Monthly or Quarterly Meeting publickly, except they have spoken to them by themselves first, & by two or three before. ~~~ Now concerning Marriage, noe man ought to speak to a young woman concern-ing Marriage, before y^t^ he hath spoken with her Father & Mother, & have their Consent; & if she have noe Father or Mother, but Guardians & Trustees, then they must speak to them, (if she be under Age) y^t^ they may have their Consent, & see proceed Accordingly, as Abrahams Servant did concerning Isaacs Wife; & you are to see y^t^ widdows make Provision for their Children, before they be marryed to another according to truth, & Righteousness. And you are to see, y^t^ every man & woman be free from all
20 — Entanglements with either Woman or Man, before y^t^ they be Marryed; & if they have been engaged, you must have a Certificate under y^e^ hands of y^e^ Persons y^t^ they have been engaged with, see y^t^ all things may be done in Peace, & Unity, & Righteousness, According to y^e^ Truth y^t^ is in every Man, & Woman, & if y^e^ Young-man, or Young-womans Relations be of y^e^ World, they must have their Consent, and a Certificate from them, & if y^e^ Man or Woman comes from beyond Sea, or out of another Country they must bring a Certificate from y^e^ Men, & Womens Meeting there, how they have lived, & whether they be free from all other Persons, by any Engagement, Covenant, or Contract concerning Marriage, & if they are not clear, they must answer y^t^, & be cleared by Certificate under their hands, before they
30 — proceed any further. ~ ~ And if any Man should defile a Woman, he must Marry her if she be a Beggar, & he have never soe many hundreds, for he must fulfill y^e^ Law of God, for y^e^ Law of Gods commands it, y^t^ he must marry her, & condemn his Action, & clear Gods Truth, but noe such Marriages (where y^e^ Bed is defiled) are to bring to our Men, & Womens Meetings, but four or five Friends (if such a thing happen) draws up a Certificate, & they set their hands to it, y^t^ they will live faithfully together as man & Wife, & fulfill y^e^ Law of God: & this I write if ever such a thing should happen, but I hope Friends will be carefull, & keep in y^e^ fear of y^e^ Lord, y^t^ they may have Glory of y^e^ Lords Truth, & their own Bodys, & y^e^ honourable Marriage, where y^e^ Bed is undefiled; & all true Marriages must first be laid before y^e^ Womens Meetings, y^t^ if there be any thing concerning y^e^ Woman, they may deal with it, & never ~ suffer it to come soe far as y^e^ Men, & when things are clear, then three or four Women may goe along with y^e^
40 — Man & y^e^ Woman, to y^e^ Mens Meeting, & soe then you may enter it into your Book, y^t^ they have appeared such a Day of y^e^ Month, & Year, & then two Men Friends of y^e^ Mens Meeting, & two Women Friends of y^e^ Womens Meeting, may enquire betwixt y^t^ & y^e^ next Monthly Meeting, if any have ought to say concerning y^t^ couple y^t^ they are not clear, & if there be any y^t^ hath any thing against them, they may come & speak to those two Men, & Women, concerning of them, & soe they may meet together, & make an End of it before y^e^ next Monthly Meeting, & soe not to trouble y^e^ Meeting with any weakness y^t^ may Appear, & if they have ended it, & there be nothing against them, then y^e^ four Friends may give in their Testimony of them, to y^e^ Men & Womens monthly Meeting, & soe when they doe take one another, they may appoint a Meet-ing on purpose, & they may let their Relations, & as many of y^e^ World as they will know of it; Soe if any thing be upon any Friend to declare, of y^e^ duty of Marriages, they may doe as they are moved; & then y^e^ Man, & y^e^ Woman may stand up, & declare how y^t^ they take one another, in y^e^ presence of God, & in y^e^ presence of his People, According to y^e^ Law, & Ordinance of God, & according to y^e^ practice of y^e^ holy Men, & Women of God, as it is Written in y^e^ Scriptures of Truth, to live faithfully

together

Together as Husband & Wife; soe long as they live &c. & they must have a Certificate ready Drawn up, with
y^e Day of y^e Month, & Year, & y^e place, & there subscribe to it all y^t Time, & as many Friends, & as many of y^e word
as will may set their Hands to it, as all many Marriages they doe, & y^e Certificate is to be Read all y^e present
Meeting, when they take one another publickly among all y^e People. And this is y^e Way & Order of our Mar-
-riages, for we doe Marry none, but it is Gods joyning, but we are Witnesses, & then it is Recorded in a Book
& this is according to y^e Practice of y^e holy Men of God. ~~~

To y^e Men & Womens Meetings
in Barmodoes & all other Places

Dear Friends

Wee in y^e Lords Power live; & in his Eternall Truth, y^t you may all be Gods Freemen & Women, & let every one of your Lives be as becomes y^e glorious Gospel of Christ, & every one of your Conversations ordered Right, y^t you may see your Salvation of God. And now Friends all you y^t be gathered in y^e Name of Jesus, whose Name is above every name, & you know y^t there is not any Salvation by another name under y^e whole Heavens, but by y^e Name of Jesus; & you y^t be gathered & in his Name will feel him in y^e midst of you, a Prophet to come to you, a Shepherd to feed in his heavenly Pastures of life, a heavenly Bishop to oversee you in your heavenly Possessions, a
10 — Councellour to counsel you concerning y^e Lot, & State in y^e Lands of y^e living, & in y^e things of y^e Kingdom of God, & in y^e World y^t has not End; & you will see Christ a Leader & a Commander to lead you out of Death & Darkness, Sin & Corruption, & your old Adam, & commands you to Obey him, & follow him, & bear him; take up his Cross, y^e Power of God, by which you are crucified to y^e World, & to obey his Worship, in y^e Spirit, & in y^e Truth, which is y^e Worship which Christ set up, above 1600 years since; to walk in his Faith, y^t he is y^e Author of, & to practice his pure Religion y^t is Undefiled before God, & rise from y^e Spots of y^e World: now know him to be your Commander to observe & to do those things, & to love one another, to love Enemies; & to know him your Priest y^t offered up himself for you, & all Mankind, sanctifies you, & washes you, & presents you to God without Spot, or Wrinkle, or Blemish. And see Friends y^t you may be faithfull Witnesses
20 — of Christ y^e Word of life, which was in y^e Beginning, of what you both hear, & see, & handle and taste, & y^t you may Witness y^e Marriage of y^e Lamb is come, & y^t you have y^e fine Linnen y^e Righ-teousness of y^e Saints, & y^t you have put off y^e Old Adams Raggs, with Babylon Egypt & Sodom & y^t now you come to be Flesh of his heavenly Flesh, & Bone of y^e heavenly Mans Bone; for y^e first Man is of y^e Earth Earthly, y^e Second Man is y^e Lord from Heaven; See y^e second Man, it is he y^t gives his Flesh for y^e life of y^e World, which is y^e Saints Food, & they come to be Bone of his Bone, & Flesh of his Flesh, & see to sit together in heavenly Places, in Christ Jesus, y^e heavenly & Spirituall Man, & see y^t all y^e Saints may come to bear y^e Immage of y^e heavenly, as they have born y^e Immage of y^e Earthly. ~ ~ ~ And Friends all you y^t know y^e Power of God, which was before y^e Devil was, & y^e Light y^t was before darkness & y^e Prince of it was, & y^e life y^t is over
30 — death, & y^e Power of it, to wit Christ Jesus, here is the Strong Power, here is y^e Watch Power, upon which you may proclaim y^e Day of y^e Lord, & his Power, & set up his Ensign, & as I say proclaim y^e Day of y^e Lord, where there is not Night, & y^e Sonne of Righteousness, y^t never sets, & in y^e day, things will be allways green & Fresh, & his Trees be all full of Fruit, growing by his pleasant Springs of life, having y^e living Showers of Rain from Heaven, God opens y^e Windows of Heaven, through which he Waters his Garden, y^e Plants of his own Planting, his Trees of Righteousness, whose Fruits is unto Holyness his End is Everlasting life, see y^e heavenly Seed y^t y^e heavenly Man doth sow in his Field, y^e Hearts of Men, y^e good Ground, y^e Heavenly Rain doth Water it, & y^e heavenly Sun doth shine upon it, (which y^e naturall Man (y^t only beholds y^t which is naturall) is ignorant of) through it brings forth y^e heavenly Increase, y^e 30. 60. & 100 fold in y^e life of Gods Seed, which is to his Praise, which is beyond y^e Increase
40 — of y^e Naturall Seed, which y^e Naturall Sowes, see God is glorified in their bringings forth much Fruit in this life, & in y^e World to come life Eternall. ~ ~ ~ And therefore have a care of Gods glory, & his Honour, & all y^t do profess y^e Truth, Walk in it, & all y^e Faithfull Men & Women, in y^e Power of y^e Lord, to make up y^e Men, & Womens-Meetings, y^t they may be helps meet in y^e Image of God in y^e Restauration by Christ Jesus, as Man & Woman was in y^e Paradise of God before they fell. / ~ And all strive to keep out of Contention & Strife, for y^t is like Rain, & a Storm among y^e Plants, & Trees of God, for y^e holy Men & Women of God must keep patient, & y^e Lamb will have y^e Victory; see be Valiant for Gods Truth upon Earth, in his Power, ~~proclaiming his name gloriously~~, answering y^e of God in all. ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~
And I am glad to hear y^t y^e Lord has his Standards set up in y^e Bohemian Ylands, & y^e Lord increase it, for I have a Travel in my Soul & Spirit to y^t place, & faine I would have touched there, but could not, I desire
50 — you to send a Copy of this hither, to Nevis & Christophers, & Antego, & all other Ylands, & Places, where y^e Lord has a Standard, & a Faithfull Witness for his Name, for y^e knowledge of y^e Lord, in his new Covenant of Light, with which he Enlighteneth every one y^t cometh into y^e World withall, shall cover y^e Earth, as y^e Waters doth y^e Sea, yea y^e Light will give y^e knowledge of y^e Lord, & y^e knowledge of their Sin, & y^e knowledge of their Saviour, & y^e knowledge of their way to God, & y^e knowledge of their life; for it is y^e Light in Man, & y^e life in Christ y^e Word, & they y^t believe in y^e Light as Christ commands

becomes

51 becomes children of ye Light, & soe grafted into Christ ye Word of Life; from Christ ye heavenly Root, ~
bears them ye Branches, & then in him as they abide in ye eternall Root, they bring forth much Fruit, & then
he is their heavenly Root & Foundation, who was ye Foundation of ye Prophets, & ye Apostles, ye Corner Stone, ye
will stands against all Storms, Tempests, & Weather; & ye is ye Stone, ye is laid in Sion, Elect, & Precious
which all ye carnall Jews, with all their carnall Weapons, together with ye carnall Christians with their carnall
Weapons rejected; & therefore has ye House of these Builders (both Jews & Gentiles, & Apostate Christians)
often
often broken down, rejecting this Corner Stone; soe it was not precious to ye believing Jews, nor Christians
ye believe not in ye Light of it, but hates it, whose Glory glisters, & shines afar off, in his glorious & excellent way
And soe all be still in your quiet Habitations, looking unto Jesus who is ye Author & Finisher of your Faith, by
10 — which you may see him ye is invisible, all your goings forth, & comings in, & all ye lying down, & Rising up,
& ye his Blessing may be with you, both in your Basket, Store-houses, & Fields, inwardly, & outwardly; & soe
ye Lord God Almighty prosper you in his heavenly Wisdom, ye is pure & gentle & Peaceable from ~
above, & ye with it you may be ordered, & order all ye God has given you under your hands, to his Glory, who
is worthy of all glory, who is over all, from Everlasting to Everlasting Blessed for Ever - ~ ~ ~ G F /

Be carefull to keep this truely over, & send Copys to Barmodoes,
& all ye Caribby Islands, & Jamaico, & into all parts of America amongst
Friends; & send a Copy to Ralph Fretwell to Barbadoes, for him
or Richard Ford to Read in ye Meetings, & let Richard Ford, and
Joseph Burdon, & John Barker, help Ralph Fretwell to send ~
20 — Copys of it abroad - ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ G F

Swarthmore ye 26th 12th mo 1675 /

Dear Friends
As ye Lord in his tender love & Mercy hath called us from ye World, & Familys of ye Earth, to be a People
to his Praise, & to make us ye Lights of ye World, & a City set upon an Hill, which cannot be hid, & as ye
Salt of ye Earth, to be a sweet Savour to ye Just in all, even soe every one is to walk worthy of this
holy calling, with ye Light shining, & Lamps burning, having ye Conversations in Heaven, as becomes
ye Saints of ye most High, whose Lives, Postures, Words, & Actions, must Judge ye World, if you walk
worthy of ye Calling, & Vocation, which ye Lord hath called you unto; for noe unsavoury thing must
be in ye Assemblys of ye Saints, for ye Lord is in ye Midst of them, as he was in ye Camp of Israel, &
noe unclean or unholy thing, must be Suffered, for ye Lord is pure & holy, & will not dwell with
30 — unholyness, for Holyness becomes his house for Ever; therefore Friends be Door-keepers in Gods House
& yt your Hearts, Minds, Spirits, & Bodys, may be fully bent, as trusty Bows in ye Lords Hand, against
all Unrighteousness, Looseness, & Disorder, which Drowns in Misery, & Perdition, for our God is a God
of pure Order, & Judgment is begun at his House, which must stand upon ye Head of all Transgressio
& Corah Dathan & Abiram, Amalek & Ishmael, & Esau Jezabel & Achan, must all come to Judgment;
for ye Lord is dividing with an even Line, & Just Lot, & searching Jerusalem with Candles, yt ye hidden
& Secret things may be brought to Light, & Truth must be believed in, in Innocency, & Simplicity
as it was first Received, & ye Lord expects yt we should honour him, with our Familys, & Substance
& ye Yoke & Restraint kept upon yt in every Family yt would be loose, & Wild, & Wicked, which brings
ye Curse, & not ye Blessing upon Familys; & Friends yt have Negroes is to take great care, to Restrain
40 — & Reclaim them, from their former courses of their accustomed filthy, unclean practices, in defiling
one another, they are to be Restrained, & Watched over, & diligently admonished in ye Fear of God
& brought to Meetings, yt they may learn to know God yt made them, & Christ Jesus yt died for them
& all men, & those things ye Lord requires, & it would be acceptable with God, & answer ye Witness
in all, if you did consider their Condition of perpetuall Slavery, & make their Conditions your own,
& soe fulfill ye Law of Christ, for perpetuall Slavery is an Agrivation, & an Oppression upon ye Mind
and hath a ground, & Truth is yt which works ye Remedy, & breaks ye Yoke, & removes ye grounds; soe
it would doe well to consider, yt they may feel, see, & partake of your Liberty in ye Gospel of Christ,
& they may see & know a difference between you, & other People, & your selfedenial may be known
to all, & those things layd upon me to write, & leave them to your Consideration, who am your ~
50 — unfeigned Friend in ye Everlasting Truth. ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ William Edmundson

Newport ye 19th 7th mo 1676
Did many of you count it unlawfull to make Slaves
of ye Indians, & if soe, then why ye Negroes: ~

For Friends in Barbadoes Nevis Barmodoes &c
to be Read in their Meetings /

Dear Friends

Whom y^e^ Lord our God (in his great Kindness, & good Will) hath visited with y^e^ breaking forth of y^e^ glorious Light of his Everlasting Day, & in Measure manifested y^e^ Virtue & power thereof, in turning your Minds & Hearts from y^e^ darkness, & corruptions of y^e^ Evil World, to be a peculiar People to himself; to shew forth y^e^ Praise of his grace, in your Day & Generation. My tender Love in y^e^ Lord, & sence of y^e^ Bowels of Christ Jesus, reacheth unto you, & salutes you, having my Heart thereby opened, & tenderly affected towards you, & y^e^ whole Family of God, wheresoever Scattered upon y^e^ face of y^e^ World; & you in Particular being all this time set before me to visit with a few lines, with desires in my Soul for your peace & prosperity in y^e^ everlasting Truth, which y^e^ Lord hath made you sencible of, in your Inward Parts; & withall (my dear Friends) to stir up your pure Minds, & Affections to those things y^t^ are heavenly, & durable, above all Earthly & Temporall things, & Injoyments, which are fading, & transitory. And so dear Friends it's only in Eyeing of y^e^ Lord God, & Looking in a sence of his pure Life & Power, in true Humility & lowlyness of Mind, y^t^ y^e^ things of Gods Kingdom of Righteousness, Peace, & Joy, & y^e^ durable Riches, & Treasures thereof, are opened & revealed & an Increase in y^e^ Power, & Knowledge of y^e^ good things of Eternall Life experienced, by all who are faithfull & Upright in Heart; & it's in true Humility, & lowlyness of us before y^e^ Allmighty, y^t^ he is pleased to make known his divine Aid, & Help & Assistance unto his People, in all their Straits Temptations & Tryalls, y^t^ they may be kept from fainting in their Journey, towards the Everlasting Port, which is y^e^ End & Reward of their Labours & Sufferings, for his Name & holy Truths Sake; & therefore all in Humility, & in holy Fear of y^e^ Lord God, & inward sence, & Remembrance of his goodness Love & Life wait; & mind your preservation, & let your care be set upon him, who cares for you, in whom is Life, & Safety, whose Power extends over all, & is dayly felt, to y^e^ renewing of y^e^ Strength of all who trusts in him, & depends upon him, singly in his own Light, & Spirit, y^t^ above all Worldly, & Earthly Concerns of this Life, you may be in a dayly Pursuit, & prossing after an heavenly Inheritance, & durable Possession, & all to be diligent & fervent in Spirit serving y^e^ Lord, y^t^ you may be exemplary Instruments in his Hand, in your Day & Time, for y^e^ Exaltation & Spreading of his blessed Name & Truth, & be carefull to be all peace & Unity among your selves, to watch against y^t^ Enemy, y^t^ would divide or cause Jealousies, & Prejudices, to cause Divisions or Offences, contrary to y^e^ Gospel of Peace, which hath been preached unto you, & whereof you have received an Inward Sence & Experience, for y^e^ Truth & Power of God is but one, & begets into Oneness, & true Love one to another, whereby Christs Disciples are known; in this Love & Union consisteth y^e^ blessed Order of y^e^ Gospel, & from hence springs & flows y^e^ true Society, & Concord in all things, & here no Schism can come nor selfe Exaltation, or love of Preheminence, which would cause offences, & Divisions, but y^e^ true tenderness, Humility, Brotherly-kindness, & serving one another in Love, to y^e^ mutuall Joy, & Comfort one of another, in Christ Jesus; so dear Hearts, be Diligent, and Watchfull in y^e^ Light, & Truth made manifest, & follow those things y^t^ make for y^e^ Peace, and Union, & Love unfeigned amongst you, y^t^ you may all live in a Testimony for God, in y^e^ holy Seed of Life from whence Righteousness will flow & Shine among all y^e^ Faithfull, y^t^ y^e^ Lords blessed work may prosper among you, & you may be preserved to y^e^ End of your days, in y^e^ Love of his holy Truth, to finish your Course with Joy, y^e^ Righteousness may be your Crown; which is my Souls desire for you, who in true Love Remains. Your dear & Faithfull Friend in y^e^ Truth George Whitehead. /

London y^e^ 5^th^ day of y^e^ 11^th^ Mo 1676

№13 All my dear Friends & Brethren every where, in y^e Name & Power of Jesus Christ your
Lord & Saviour, Life, & Peace; Live, & walk in y^e patient Lamb, which hath y^e Victory, & so
in y^e Humility of Christ, which you have learned of him, & in Patience which runneth y^e Race
& obtaineth y^e Crown of Immortall Life. And so in y^e Love of God all dwell which will warm all
your Hearts, & knit, & unite them together, & build you up, an holy Temple for y^e Lord, & his
Love will keep & carry you above all things, to y^e Glory of y^e Lord, & this Love will Enable you
to bear all things, what ever Wicked Men can doe to you, or what y^e Lords may try you withall.
And let your Faith be in y^e invisible God, & his Son, who is able to Succour you, & save you to y^e
utmost, who is over all King Immortall, God blessed for Ever Amen. And God Almighty
10 — establish you all, upon his holy Rock, & foundation, Christ Jesus, who is y^e same to day as
yesterday, & for ever Ever, which was all y^e holy Sons, & Womens foundation, who is y^e first
& last, y^e Beginning, & Ending, all y^e Saints Mediator, & Peace-maker between them &
God. & so all their Joy, & Rejoycing is in him, their Everlasting Joy, y^e Amen, blessed
for Ever ~~~

he will waste, & their garment & cloathing he will destroy, their Beauty & glory he will cause to fade; though they have been as ye beautifull Flower in ye Heads of ye Fat Valley, yet will fading come upon them even dryness all ye Root, & Withering & decaying upon ye Beauty of their Blossoms: & therefore let all keep unto it, & in it which will not decay, nor come to nothing, nor ever be turned into darkness, but abide in its Vertue & glory in & by which ye Lord hath Visited you, & through which his day hath dawned upon your Souls, ye Morning whereof you have known bright & clear, as without Clouds, in which you have seen ye Sun in his glory to appear unto your Souls, with his heavenly Healing Warmness & Vertue. Now Friends this is it which for ever is to be kept to, it ye Day may be known to encrease in ye Light & Glory of it, in its own Clearness, without Mixture, not mixing with it your own Wisdom, Thoughts, or carnall Imaginations, which doth prove such Clouds, where they are suffered to arise, it they bring Darkness over ye Understanding, & make ye Day cloudy & dark & see occasions Wandering, & to some turns ye very Eye-Lids of ye Morning into ye Shaw of Death, & through such things hath ye Enemy see prevailed, & overcome it he hath brought them again into ye Night of everlasting Darkness & Confusion, ere they have been aware whither he would lead them, & thus as a man Void of Understanding (over whom ye whorish woman hath prevailed & led down to ye Chambers of Death) have many followed those steps it have taken hold on hell, whose misery is sure to be met withall. Dear Friends it which preserves from those things, is ye Arm & Power which God revealed in ye Begining by which (as we are Witnesses) he redeemed our Souls out of many Afflictions; & therefore let it be every ones care to wait for a clear & sensible feeling of it same Power in its own proper Nature, to Spring in all your Hearts every Day, & then will your delight be see in it, & your Acquaintance (in a clear Understanding) will be see with it, it you will be never deceived, see as to take any other for it; then (to your comfort) will your heavenly Peace Spring, under ye Government of him it is ye Prince of Peace, & see will your Hearts be made truly weighty & ponderous, & not be carryed about with every Wind, for in this is ye true & sure Establishment of ye Soul with grace in ye Covenant of Life for Ever, & those are they whose peace is of a standing Nature, who are not given to change; but this I have allways observed, it where there is an uncertain Spirit or Mind (though in some States, into which at times they may come, they may have peace & feel some Refreshment yet) for want of Constancy & Stedfastness, (which is preserved through a true watchfull & diligent attendance upon it which doth not change, which is sure for ever) they loose their Habitation & their State of Peace, & come to be tossed in their minds & afflicted in their Spirits, & also is ye occasion of tossing, afflictions & Distress unto others, who (not being aware) may sometimes be in danger to Suffer with them, when they fly from ye Word it ye should uphold, as it was with Jonas in ye days of old. And therefore its a good thing for every One to have their Hearts established with Grace, & in Grace wch is for a Bottom unt, it under ye pure Teachings thereof they may be preserved from going into those things it will procure Woe; & see shall every ones State in it which is good, be more & more constant, & then will there be a growing & going forwards, & not backwards, for it which doth cause any one to linger or draw back, is carelessness, Unbelief, & Disobedience, & in such ye Lords Soul doth take no Pleasure; & therefore in it Life which doth not change, by which all changeable, & Mutable (Thoughts & Imaginations) will be Judged down, & ye Spring of Life over all will flow, & ye First will be ye Last, for in it ye Beauty & Glory doth Stand for Ever; & all it abides not in it, to grow in ye Vertue thereof, what ever they have been, all they shall will be but as a fading Flower in ye Head of ye fat Valley, as it was with Ephraim, ye Lord will take not delight in them, but will reject them, & cast them out, as such whose Beauty is gone, whose Gold is become dim, & whose Wine is mixt with Water, & see as reprobate Silver shall they be esteemed (even of Men) because ye Lord hath rejected them. See ye Lord God keeps & preserve you all, in it which was in ye Begining & will endure unto ye End, it in it you may flourish & grow as ye Lilly of ye Valley & ye Rose by ye Rivers of Waters; this is ye desire of my Soul for you all, who truly Loves you in ye Love of God, wherein I remain one with you, & am

Your Brother in ye Truth

John Burnyeat.

Let Copys of this go to Maryland Virginia New-England New Jersey Barbadoes &c.

55

To all Dearly Beloved People of God Mercy & Peace

No 1 There is nothing dear & precious to me in this World but Gods Truth, & his Life of Righteousness for which I have forsaken all ye Worlds, & whatever was ~~beloved~~ dear to me therein I have hated, & counted it an Enemy, that I might obtain (with ye Fountain & Spring of ye Eternall Life of Truth, ye Beauty whereof I can not express, as I see it, & feel it, ye Lovelyness thereof to my Soul, hath ioyned dearly unites my Heart to all ye dear ye Image & Life of it, & there can be no Seperation cut in, Life Suffers thereby, & I can truely say ye there is nothing whatsoever, ye can unite me as one, with any Creature living, but this Image & Life; where I see it come up or breathing to Life, but in whomsoever it be (without respect of Persons) ye I see ye least Appearance of this Seed of Life, I can (by ye power of Love ye
10 — Fainer hath begotten in me) lay down my Life to serve, for ye Seeds sake, & wherein I have come short of this formerly, & have respected ye High, more then stood only in ye Seed, I have been Troyed of ye Lord & my evil thoughts therein condemned, yea & I doe condemn them before all ye World to be of ye Flesh & Spread & Spirit of Christ, & ye Power God doth bring me, & ye nearer unto himselfe, ye more doth his Love & Tenderness Spring, towards ye poor, humble, & dispised ones, who are poor in Spirit, Meek & Lowly Suffering Lambs; & with those I chuse to suffer, & doe Suffer wherever they are found, & bear my Testimony against ye Spirit by which they Suffer, wherever it is found, & this lyes upon me from ye Lord, hearing & feeling a Spirit of Enmity having got head, by what ye Lord hath done with me, & now doth exercise its Power against ye peaceable Moolings of ye Lords People, ye Burden whereof lyes heavy upon me, & I suffer under it, & have long waited with Prayers & Tears of Sorrow, night
20 — & day, to receive Counsel from ye Lord, what to doe in it, in ye Condition I am now all present, ye Lord knows I lye not; for there hath nothing of all my hardships, ye hath lain & doth lye upon me, like this, ye any of ye Flock of God should be offended or Suffer through me, therefore I have not ceased to warn (as God hath opened unto me) such as I could speak to, to live in Peace & Love, but not Act Strife or Violence, & had dimmed ye Spirit, not to be of ye Lamb, but an Enemy to him, though ye Creature may not know it, but may think it is doing God service; it being got above ye Suffering Seed in themselves, would scatter & devour it in others: & this Spirit ye Lord hath shown me, & its End, & hath redeemed me from it, by ye Spirit of ye Lamb, & shall never join as Head or Tail therewith, but shall earnestly pray ye Father, ye a deep Search of Truth may seriously pass; through ye Hearts & Reins of all Contenders, ye all ye are guilty therein may Speedily come to Repentance, lest they be hardened therein, & there come a time
30 — when they would give whatever is dear to them, for one Hours Society with ye People of God, but cannot obtain it; then (with Lamentable Woe) shall ye worth of ye be known, ye is now trampled upon, without ye true Fear of God, or Life of his Love. And having att length received this Favour of ye Lord, I have taken ye time in Bowels of tender Love, as one wounded therewith, to warn you thereof, beseeching you all for ye Lord Jesus Christs Sake, ye you all search low, for ye bowels of him who loved you, & suffered for you when you were his Enemies, & put them on, towards all men, but especially towards one another, who have been called by one Spirit, into one Truth, ye see ye holy Spirit be not more grieved, nor ye get any more Advantage, whose work it is to sow Dissention even among Brethren & ye Lord God of Love give us all to see, what ever our Gifts & Powers be, yet if we have not ye Life &
40 — Power of Love, it avails not with God, though man may esteem us never so high, for he only ye dwells in Love, knows God, & lives in him, & ye least knows not what Spirit they are of. This I feelingly declare; from ye dear Love of God, in me begotten unto all his People; whereby I am so far from taking delight in troubling ye People of God, as ye their growth in Truth, & peace upon ye Foundation laid already, was never so much desired; & my Love to them is dayly increased beyond what I can here express, yet ye Lord knows it, & whence it is, whether it be received by men or not, yet ye Seed shall feel it in Gods time, to which it is, & in whose Peace only I have Peace, & I move in ye Power of ye Love, yea with so strong an one, ye nothing of Shame, Loss, or Reproach, shall be too hard to take up for ye advancement thereof, as God shall show, & lead me therein, without whom I dare doe nothing less I deny his Work, or confound it with my own. And concerning you ye tender Plants of my Father whom have suffered through me, or with me, in what ye Lord hath done with me, in this time of great Tryalls & Temptations, ye Almighty God of Love, who hath numbered every Sigh, & put every Tear in his Bottle reward it a thousand fold into your Bosoms, in ye day of your need, when you shall come to be tryed & tempted

this

And in y^e^ mean time fulfill your Joy with his Love you look after; y^e^ Lord knows it was never in my heart to cause you to mourn, whose Sufferings is my greatest Sorrow, y^t^ ever yet came upon me; for you are Innocent herein, but y^e^ envious One hath taken his Advantage, which y^e^ Lord will turn to his Disadvantage, & after Ruin in many Souls, & in this believing is all my Rest, in my great Trouble of heart concerning you or my selfe, & in Patience I wait to see it, when y^e^ man of Sin hath had his time to be revealed, for I have seen y^e^ good hand of God all along working in it, whose End is good to all y^t^ Love him, else had I been destroyed long ere this, such hath been y^e^ Violence of y^e^ Enemy of my Soul; but he hath numbered my hairs, & not left me in y^e^ fire or y^e^ Water. When none else is with me thou art my Comforter, O that I may never hide thy Praise by co-
10 — -vering my own Sin or Shame God forbid! by way unexpected did y^e^ Lord open a way to declare those words all other means of writing being taken from me. Blessed be he on whom I wait farther to see his will, y^t^ I may doe or Suffer it. The presence & power of y^e^ Allmighty comfort his people, whom I Salute in Bowels of Love

James Nayler.

I beseech you all y^t^ can to Recieve it, even as you would be recieved of y^e^ Lord, & for y^e^ rest y^e^ Lord give me Patience to Suffer, till y^e^ Lord make up y^e^ Breach.

N.B. this Epistle is in J. Nayler's Works p. f. XXVii.

N^o^ 2 Friends & Brethren

To whom y^e^ eternall Covenant of y^e^ Fathers Love hath been tendered, & his Light you have received in it wait, to have your Minds stayed, & your hearts opened towards God, who hath given you y^e^ Light therewith y^t^ you may all see y^e^ Work of your Redemption begun, & y^e^ Spirits working, & its
20 — Power, & you Joyned in y^e^ Faith & Obedience, whereby your Souls may be purified, & your Bodys washed from y^e^ dead Works, y^t^ y^e^ Water & y^e^ Blood you may come to See, & y^e^ effect of it, & y^t^ which is born of it, contrary to your wills in y^e^ hidden Understanding, for out of y^e^ sight of y^e^ World, & in y^e^ Faith this Life is seen & felt, its Joy & peace, which carrys y^e^ Creature above y^e^ Visibles, y^t^ with y^e^ Invisible Being you may have fellowship in y^e^ Church of Saints, which is in God, y^e^ ground of all Truth, & true
Worship & Acceptance, y^t^ to y^e^ Fountain you all may come, to y^e^ Bread which is one, y^t^ none of you
have his Food to seek Abroad, but to y^e^ Roll of y^e^ Lord you all may come, unto y^e^ everlasting Sabbath
every one to see your Mansion; & this know every Particular, thou art not called to seek thy Food
Abroad, & from others, as y^e^ Heathen, & Prodigalls doe, who are out from my Fathers House, who
are allways wanting & Murmuring & complaining, but to partake of his fullness from his Mouth
30 — who is y^e^ Feeder & Fullness of all things, whose honour it is y^t^ he only Waited upon, & who delights
in filling y^e^ hungry Souls with good things, even everlasting Riches. See all mind that to him alone
you seek, & upon him you all wait, y^t^ you all may have power over your own Wills, & y^t^ contrary
Spirit y^t^ leads out from God, upon which y^e^ Curse & Want is; for this I say y^t^ you shall recieve in this his
day according to your Works done in y^e^ Body, & as y^e^ working of y^e^ Spirit is worketh in you, whether of
Obedience or Disobedience, as y^e^ Spirit is whom you Obey, See is y^e^ Reward; See shall all Flesh be made
to Justify God who worketh of his own Will, & in Obedience to his own Spirit in all who believe & wait
upon him Light & Peace; but hardness of Heart, & blindness of Mind to all whose Eyes are Abroad, out from
y^e^ Covenant of his Promise, & See shall every one receive all his hand, who is not Respecter of Persons.
See all wait with your Loyns girt, & your Lights burning, y^t^ all his coming, you all may be found in
40 — his work, every one according as he hath called you, y^t^ with y^e^ Light you may all know what it is y^t^ Commends you to God, & Justifies you in his Sight, from y^t^ which Justifies selfe in your thoughts, but with y^e^ Light is condemned in Gods sight, y^t^ See you may not run in Vain, but obtain y^t^ which will stand in y^e^ day, y^t^ you may every one in y^e^ Particular know y^t^ which cannot be deceived nor overcome, y^t^ in y^e^ hour of Temptation you may rejoyce, & through y^e^ Tribulation may enter into y^e^ Kingdom, & See nothing be able to remove you in y^e^ way, or lead you aside, but as you goe along, you may learn Christ in his Sufferings & Watchings, & Fastings, & Temptings, & Stedfastness in Patience, in Faithfullness, in Obe-
dience, y^t^ as you have Recieved Christ, you may be able to walk in him, & his power, above all y^t^ is
behind you, & See come to know your Strength, & where it is, & See you all come to make proofe of

Christ

Christ & his Power & Wisdom, in ye Light you see him working in you ye will & ye Power in ye Male & in ye Female, who exerciseth your hearts in Innocency towards God, & one towards another, & to all Men; & this you shall all find ye if you abide in your Measures, God you come to grow herein, & God you come to feed on ye Life; whom others whose minds are out, feed upon ye Wind, which if hereto you take heed, noe Leanness of Soul there shall be, nor darkness of Mind, but ye least shall be as David, where Jesus Rod you come to feed on. Dear Friends my desires & Prayers to God for you is, ye you may abound in his Knowledge which is Life indeed, & ye you may not be allways learning, complaining & wanting, but ye with ye rest of his Saints you may be able to declare his Power, in its Life & working, to ye Redemption Freedom & Fullness there of, above all created things; God be diligent now ye day is come, ye none of you be found Idle or a Slug-
-gard, or Vain & Light, or busy-bodys in things without, or wandering from your Habitations, or prodigall proud Boasters, but in ye Work of God you all be found diligent, least ye bands of Iniquity prevail against you, & draw you back again into ye World, out of which your faces have been turned, & God your Candle be put out, & ye Spirit quenched, & God be left in his Power, whose work it is to blind ye Eye, stop ye Ear, & seared ye Conciences, & your latter End be worse than your begining, wherefore in tenderness to you all I warn you before you be overtaken; & ye mighty God of Power you all prosper, Watchfull Faithfull & diligent in your Measures to his Praise who hath called you / ~ James Nayler ~

Dear Friends Brethren & Sisters, called in ye Light to feel ye Power of ye Almighty God, surying sorrow in ye Death, & raising up his own Immortall of himself in all your hearts, which hungers & thirsts for his Righteousness, & cannot be satisfied but in ye Light of ye Countenance of ye Eternall God of Heaven, Grace & true Peace be multiplyed unto you, in ye Name of ye Lord Jesus Christ ye Light / ~ ~ ~ ~
This to you all, is ye Word of ye Lord God, to watch diligently to ye Light, ye you may see all ye workings of ye Enemy who would draw you from ye Light, & as ye Lord discovers him to you Judge him (in all his Appearances) with ye Light, ye you be kept out of all his Temptations, & ye Power of God you may all feel, guiding of you, ye not any receive ye Knowledge of ye Truth in ye wrong Grounds, as many have done, who have received ye Knowledge of ye Truth, & for want of ye Watch to ye Light, ye false Birth in wrichos it self with what was known & received in ye day of tenderness, God hath run out in drunken, hard Spirit, spending ye Talent upon ye Lust, out of Gods fear, God hath grieved ye Spirit of ye Lord, & burthened his dear People; & here is ye ground of all ye come out with us, & God from us, & are not of us, who in ye day of their coming forth was tender, & all ye time God manifested himself in measure, but not watching to ye Light, ye Enemy entered & ye false birth did rise, in its strength, & wrichos its self with Gods Gift, then ye Swine got ye Pearl, & turned again, & all to rend, God here is ye ground of all strife ye hath been or ever shall be, with all ye come forth in the Acknowledgment of ye Truth, & fly ye true Judgment of God, from his Witness in their own particulars, & through his People in whom he dwells. ~ ~ And dear Children of God who love ye Light, prise ye everlasting mercy of ye Father of Light, who hath counted you worthy to wait upon him, watch watch to ye Light, ye ye Judgment of ye Lord may pass upon ye first Man which is of ye Earth, ye he may be truely buryed in ye one Baptism, in ye death of ye birth Immortall you may feel generated in you, by ye working of ye Immortall Word, ye true birth which makes self of noe reputation, which humbleth self to ye Cross, & hungers & thirst in you for ye presence of ye Lord or otherwise you cannot live. ~ ~ Fear not you Children of my Father lift up your heads in ye Light of the Lord, for ye bowels of ye God of Heaven yearn towards you, stay your hearts upon him in ye Light, & ye Lord will rebuke ye furious Enemy of your Peace, he will not break ye bruised Reed, neither will quench ye smoaking Flax, untill he hath brought Judgment forth unto Victory; God let not any of you be bowed down any longer but all arise! arise! in ye Light of ye Lord God; hold fast your confidence in ye measure of ye Light of Jesus, & ye Enemy of your peace he will rebuke, & all unbelief & deceit he will throw down, & will raise you in the strength of his own Life, to delight in ye Strait Way of Self denial, & ye dayly Cross, where ye Immortall Babe will receive ye Crown of ye glory of ye Lord, & in ye Light of his Countenance shall be refreshed for ever; therefore all ye come to witness ye least measure of ye freedom of ye Immortall God in you; stand fast in ye liberty you have received in God, & be not entangled again with ye Spirit of bondage; Judge ye evil one in ye least appearance ye he enter not; & ye Lord God preserve you in his pure Habitation, in his Light & Life; & in ye fear of ye Lord God meet diligently, when ye Lord orders you to give forth your Meetings, time & place, it is upon me from ye Lord to lay it upon you, cast all business aside, & meet as near as may be all ye time given forth ye you may not be a burthen One to another, as some hath been, who hath come one a long time after another ye when some hath come, others hath been pritty clear before ye Lord to depart; this hath grieved ye Spirit of our God, & ye Meetings hath not been soe profitable as would have been, because of this carelessness: in ye behalfe of ye Lord I warn, & charge you all in his presence, that without ye Lord lay it upon you to ye contrary, that not any of you let any thing of Earth or self enter upon you to hinder your diligent wait-

And meeting with ye Lords People all yt time ordered by you in ye Light, & when you meet, set your Hearts in ye Singleness unto God, to receive his Gift in ye Inspirings of his Spirit, yt there be noe eye to wards one another, in expectation of any thing from one another, as to draw your Minds from ye Light in your own Particulars, but all single to God wards, be kept in ye Light, yt he may give you an expected End according to your desires; & when ye Lord ministers in you any Gift, watch yt ye true birth possess it, yt ye false birth (yt would pride in gods Gift, & sacrifice upon ye Mountains of ye exalted Mind) may be kept down in every one of you, in ye fear of ye Lord when thou receivest ye Gift, wait to make thy Peace with thy Brother in feeling ye Work of Reconciliation with God in Christ guiding thee to sacrifice upon his Alter, & what Gift soever thou receivest of ye Lord, in ye Power of his eternall Word, whether Prayer Prophesy or
10 — Exhortation, I am commanded of ye God of Heaven, to lay it upon thee, yt thou quench not his Spirit, but bring thy Gift unto Gods Alter, & ye strength of his Life, in ye Light, sacrifice unto him; so shall thy Talent be encreased, & the Babes shall be refreshed. ~ And dear People of God be tender over ye least breathings of Gods Spirit in one another; & all wait to be cloathed with a healing Spirit, in ye Covenant of Light, in ye Lord Jesus; let ye strong bear ye burthens of ye Weak, yt you may all grow, in ye unity in ye Spirituall Birth, born in ye Everlasting Covenant of Light, yt in ye day determined of (for wherein your Faith must be tryed) you may all stand, born of ye Seed which ye Power of Hell & Death cannot touch, nor make dismayed, yt ye Lamb of God be over all, born in you, to Reign in dominion you to guide, in ye Light, to bear forth your Testimony in Faithfullness to ye Praise & glory of ye most high
20 — God, who hath called for all to prepare in his strength, yt you may be freely given up in ye day he had determined; let not any be discouraged for ye day is ye Lords; behold! behold! you children of ye most high God, fear not man whose breath is in his nostrils; God will rebuke him in ye heighth of his pride, as he did Nebuchadnezar when he boasted himself against ye God of Israel. Seed all be bold in ye Light, and believe, & walk with God; from ye God of heaven I declare all ye wrath of ye powers of ye Earth shall not perish one hair of ye head of all ye Saints; but which shall be to ye glory of his name, & ye Comfort of his People. Seed all be Faithfull & none halt before ye Lord what ever arise; for now is ye day of Separation betwixt ye precious & ye Vile, ye Wise & ye Foolish; see look not at thy own strength dear Babe, for what ever God calls thee to at ye present time, his mighty power will arise & will cause thee to rejoyce in finishing thy Testimony to his glory, Blessed Blessed are all you, who are called & chosen & Faithfull to ye Death, you shall receive ye Crown of Eternall Life, to sing Praises & Halelujah to ye most high God over all Blessed for ever./
30 — Given forth in London ye 20th day of ye 11th Month 1659

N:B this Epistle is in Wm Dewsburys Works in page 176. 7. 8. 9 & 10.

William Dewsbury

Dear Friends & Children of Abraham, whom ye Lord God hath counted worthy to place his name in, & to stamp his Image upon you, that see you might be known whose Children you are; see all dear hearts prize his Love, & his tender mercy towards you, who were Children of wrath as well as others; see seeing ye Lord hath called you to see high a calling, as to bear forth his Image in this day of his Power, let his Love (by you) never be forgotten, who hath plucked you out, from among ye briers & thorns, where you were choaked & ready to perish, then did ye Lord manifest his love to you, & made his Power known in reviving you again when you were as trees twice dead before him, then did he look upon you with an eye of pity & tender compassion, to heal you, & restore you again, yt you might praise his name with
40 — us in ye Land of ye living; See dear Hearts, whom my Soul loves, ye Lord knows it yt I lye not, & in Love to you all doe I speak, be bold & Valiant for ye Truth, which you have received, & fly not ye Cross, for they yt see cannot Witness ye Crown, nor can they find Peace, nor Union with ye Lord, who departs from him, for they who fly ye Cross, they loose ye Power, & presence of ye Lord; for ye Cross of Christ is ye Power of God to all yt keeps in it; for they who fly for their lives, when ye day of Tryal comes, they fly ye Cross, & verily it is see, & is now appearing, yt he yt will save his Life must loose it, & he yt will loose his life for my sake & Faith Christ shall find it; & his Portion shall be great in ye World to come; see dear Hearts all give up your Bodys as a living Sacrifice to ye Lord who hath called you, & in his fear, & Wisdom keep, stayed in his Council, yt see you may be kept in ye hour of Temptation, & in ye day of Tryal, which will come upon all ye World, yt see ye Dross may be con-
50 — sumed from among ye Gold, which ye Lord God is purifying yt see it may appear & shine in this day of his Love. See dear Friends feel it to be see with you every one in your own particular, yt see a Separation may be in you betwixt ye precious, & ye Vile, & dwell in Love & unity one with another, yt see ye Lords presence you may feel to water & nourish you day by day, yt see you may grow as plants of Righteousness to bring forth fruit unto him, even see be it saith my Spirit who am your dear Brother & Lover of your Souls .. Marmaduke Stevenson

His Love is dear to ye upright in Heart on ye Island./ ~~~

Dear Friends. And truly well beloved Sisters in the Lord & in the fellowship of the gospel of life & Salvation into which the Lord hath gathered us with the right arm of his divine & heavenly power by which he hath & doth uphold us by which we also know he is God All sufficient always near us & ready at all times to supply us with what he sees needful for us. Dear Friends these will give you an account that we received your Letter signed by the order of your womens yearly meeting dated the 15th of the 9 month 92 by which we were truly glad to hear of you altho we made no Return till this opportunity & not only glad but it was matter of true joy to hear that you were refreshed thro' the enjoyment of the holy presence of the great God, which you give us to understand was living felt among you at that time, which indeed is matter of true Joy & comfort to all the Faithfull every where in all their meetings as the Lord is pleased to meet with us & by the divine Influences of his Spirit & grace he is pleased to condescend & come amongst us, by which we are ingaged here with the faithful every where to glass the Lord in a sence of his goodness & never failing Mercies which hath & doth unite the hearts of his little flock to him & one unto another. Dear Friends We understand you have been visited with sickness & lost some of your dear friends there as we have many here, which indeed hath been cause of sorrow to us in the consideration of their service & faithfulness to God & his people, but indeed it is so as the Lord hath made you there with us here sensible that it is their great gain who dye in y Lord for they do rest from their Labours & their works will follow them. And indeed friends wee with you & many more have had great cause to bewail the loss of our dear, true, & faithful friend G. F. who was not only a begetting but tender nursing father to many babes in Christ that were begotten to God thro' the word of his immortal power & which he had begotten him unto himself, & now hath taken him into the full possession of that Joy that is everlasting the sense of which doth greatly mitigate our grief, & that there are yet alive many sons & daughters that were begotten by the same immortal word that lives & abides for ever thro' which the Lord hath & will preserve himself a people from one generation to another, blessed be his everlasting living name in wch we are gathered together at this time feeling the living Evidence of it which is love and life, in which love dear friends we Dearly salute you all our Dear & faithful Sisters to that measure of the grace of God received by you which grace we must acknowledg is still sufficient for you there, with us here, & all the flock of God every where as we come to be taught by it, & dwell under the teachings of it, to which grace we recommend you as our own souls, your friends & Sisters in the Universal love of God which flows & runs as a River from that never failing fountain, which can never be drawn dry, but will spring to the refreshing, comforting, & strengthening of all the Lords faithful flock up & down y nations who are gathered to the knowledg of his name & power which hath & will be a border of defence to all those that are prepared to fly into it, into which place of Safety we pray the Lord to gather keep & preserve you there, with us here, & all his dear Children every where, that still in a living sense of his gathering arm & preserving power we may all have fresh occasions to bless the Lord together, altho we are outwardly far distant one from another, in which Dear Friends & in the Love of God is our dear love remembred unto you all hoping & desiring of your welfare, as blessed be the Lord we may give you an account that friends are pretty generally well here, & hereaway at this time, & we shall be truly glad to hear from you & how the Lords People in the blessed truth are preserved amongst you that still in the unity of that one Spirit which giveth life we may partake of one anothers Joy in the Lord who is the God of all our mercies Spiritual & outward comforts for which we can do no less than return living praises, glory, honour, thanksgiving, dominion & faithful obedience? for to him it doth belong at this time & for ever saith our souls. Amen. From our Quarterly meeting at Devonshire house London the 25th 10th month. 93

Mary Ellson
Marabelah Hamberi
Grace Bathurst
Mary Worlby
Constant Eoribridge
Abigael Fisher.

Mary Plumstead
Susannah Dew
Bridget Ford
Sarah Plumley
Margaret Drinckwell
Anna Hutson
Mar. Strutt

Eliz. Collard
Sarah Eggs
Parnel Howell
Ann. Eccleston
Ann. Whitehead
Mary Whitpain
Sarah Groom

Elizabeth Miller
Mary Waddingsford
Mary Russell
Ann Fox
Mary Antrobus
Ruth Crouch.

From our Quarterly Womens meeting held at the Bull & Mouth for the City & Suburbs y^e 2^d of the 2^d mo. 1694. To our Friends of the Womens meeting in Rhode Island, or elsewhere,

Dear Friends & well beloved Sisters in the living unchangeable truth of our God, we let you know that we recd your letter dated from Walter Newberries house in Newport in Rhode Island the 15th 4mo 1691. & in sincerity of heart do we embrace you in the invisible life w^ch cometh by Christ Jesus in w^ch we can reach unto you, & enjoy one another in a Spiritual & heavenly Society & fellowship where we feel that heavenly bread w^ch is meat indeed to our immortal Souls, altho outwardly seperated both by Sea & land & birth do we return the Salutation of our unfeigned love unto you all, who are witnesses with us, of the restoring power of God, heavenly day w^ch makes truly willing & brings Male & Female up into the image of God again w^ch was lost by Transgression that they may be helps one unto the other in the work of God, in the new Creation & restoration, that so being created unto good works in & through Christ Jesus who takes away the sin in whom male & female are one we may be found offering up the Sacrifice of living praise & holy Thanksgiving unto the living everlasting God for Surely he is worthy for ever who hath called us with an high & holy call not that we should live unto our selves but unto him that hath called us by his grace that we may show forth his praise in our day age & time, & oh that when we look back & consider what the Lord hath done for our Souls, & how he hath supported us thro' many Exercises & trials even unto this day our Spirits are bowed down in his presence & our hearts truly tendered & enlarged to say, oh what manner of love hath God the father bestowed upon us that we should be witnesses in our Measures of coming to the strong city & dwelling place w^ch our God hath appointed Salvation for Walls & Bulwarks unto oh it was his own holy arm of power that brought Salvation near unto us, & as we feel the encompassing & surrounding of it from day to day as at this day, we cannot but with reverence unto it, esteem of the labours of those in their — Several ages, w^ch we have the record of as also in this our age & time who were Instruments in the hand of the Lord to effect & bring to pass, that w^ch was well pleasing in his sight in gathering many & turning them unto him who is light & in whom there is no darkness at all, that they might inhabit & be established on the rock of ages, & sing praises to the God of their Salvation the memorial of those who have thus laboured is exceeding sweet & comfortable to us, as is the commemorating of our dear & ancient friend G. F. concerning whom you intimated unto us your great loss in his removal & Dear Friends we are deep Sharers with you therein, but this seal & evidence is upon our Spirits he died in the Lord who blessed his labours, & now he resteth from them & his works follow him, & our faith is that his Testimony will remain & abide when we shall not be Soon of man, & now the Lord of the great Spiritual harvest whose the work is the power & glory is his, & in him that we may be still looked unto who raised up that worthy Instrument of good to Thousands & carried him through many hardships & sufferings & now hath taken him to himself we must say with you in humble Submission unto the Lord his blessed Will be done for his own works praiseth him & they that be wise

shall shine as the brightness of the firmament & they that turn many to righteousness as the Stars for ever & ever & our souls & Spirits have cause to magnify the Lord & rejoyce in our God who hath had & still hath regard to the low estate of his handmaids who manifesteth his strength for our help when we are weak may a remnant say, who fills the truly hungry with good things by causing his love & life to abound in & amongst us from time to time thorough the overshadowing of us with his glorious power & living presence in wch we feel a coming to the Spirits of the just made perfect & the God the righteous Judg of all & to Jesus the Mediator of the new & everlasting Covenant of life & peace in which we are united unto you & bound up with all the living in Christ Jesus as in the Bundle of life where we are as Epistles written in one anothers hearts, & it is our earnest breathings & desires unto the Lord that we may still be found in that Unanimous Travail of Spirit before him wch he requires of us for the prosperity of holy previous Truth, that the immortal seed of life may more & more come up into dominion in many hearts wch bruises the Serpents head & in wch all the families of the earth are blessed, that the name of our God may be exalted over all that wch is contrary to him, & we have all need of him without whom we can do nothing, our sufficiency & ability is of him & our acceptance is of him & we have need of one anothers supplications as he shall open & enlarge our hearts with his divine power, that we may all hold out unto the end & walk on in the new & living way, in the footsteps of those who followed y Lord fully, to whom sorrow & sighing ceaseth, & their tears are wiped away, in his blessed time to whom with the Lamb be glory & honour dominion & living praise, for evermore, so in that love wch many waters cannot quench, nor floods overflow, we remain Your friends & Sisters, in the fellowship of the Gospel of peace, & in the labour of love, wch our God hath called us unto in our measure in this his Gospel day. Farewell.

Mary Elson
Martabella Farnbrough
Sarah Edge
Mary Plumstead
Eliz: Carnfield
Elizabeth Vaughton
Margaret Drinkwell
Anne Whitehead
Hannah Doggett
Mary Whitpain

Elizabeth Hubbard
Martha Wright
Bridget Ford
Susannah Dew
Mary Rous
Elizabeth Maryott
Abigail Fisher
Elizabeth Hayworth
Prudence Miller
Mary Lately

Sarah Ellis
Eliz: Howsley
Ann Cox
Mary Russell
Elizabeth Collard
Margaret Monro
Eliz: Gouldney
Grace Bathurst
Sarah Meale

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To all our Dear friends & sisters in new england & to whome is the salutation of our dear love in the blessed truth amen.

Dear friends we being met together in a solem manner under the weighty power of god. to inspect into the affairs of the church of god we do find a concern upon our spirits to give forth this paper of councel and advice and also to lay it as a nesesity upon you all, that it be put in practice. Namely that every Woman first rule well in her own house viz^t. over her Children & servants to keep them in plainness of apparrel &c and if when they grow up. they will not be admonished at home then let them have gospel order. that is that they be admonished by 2 or 3 friends & if they will not hear them then let them be brought unto the monthly meeting and if they will not hear them. then to the quarterly meeting. & also in case of marrying with the world. and all other disorders. that so the fence may be kept up betven us and the world and the church of god may be kept clean It is also desired that there be care taken that there be monthly metings set up where there are none and that every monthly meeting may inspect into the affairs of the church & bring in an account to the Quarterly meeting & the Quarterly meeting to the yearly meeting. that we may be mutually comforted together in the Lord. And keep the heavy Judgments of our god from falling upon us and that our brethern may be concerned. in the unity of the spirit of truth with us herein it is desired that they may encourage such women that are fit for this, service that soe the church of god may be kept in the good order of truth in all things and that the mighty power of the living god may over shadow you in your respective meetings as we have felt & witnesed it in an eminent manner in this our yearly meeting to the glory and exaltation of his blessed name and Glorious truth and our mutual comfort Joy and consolation together in him to whome be given all glory and pure praises from the arising of his own pure seed of life for ever and for ever more amen

Given forth from our yearly meeting held at newport on Rhode Island the 13th day of the 4 month 1698

Signed on behalf of the meeting by

Elizabeth - Gamble
Elizabeth - webb
mary - - rogers
Joanna - - Mott
Alce - - Anthony
mary - mory
Anne - Coddington
Freeborn - Clarke
wait - - Gould
mary - - mott
Anne - - Newberry
Leah - - newberry
Ruth - - Tucker
Susanna - smith
Hannah - Rodman
Sarah - - Dennis
Sarah - - Allen
Darkas - Easton

Elizabeth - Shares
Mary - - men
mary - - Bryer
Rebekah - Clasrk
Mary Chapman
Katherine Gould
Susanna Boss
Mary Freeborne
Deborah Hance
mary Lawton
margaret Leeds
Patience Freeborne
Susanna Freeborne
Experience Hull
Susanna Anthony

03 Unto our Dear friends. brethren & sisters in New England at your monthly and quarterly Meetings.

Dear Friends Our souls & spirits greeteth you in the unchangeable love of our heavenly father who hath gathered us to be a people who were not a people & hath placed his glorious name amongst us & hath said Jacob shall dwell alone & not be mixed amongst the people. Therefore a great Concern hath rested upon our spirits for the building up of Zion and setting up of her walls and for keeping of them within that are in some degree brought in and for the dear children that god hath given unto his servants and in order unto this great work every one must let true Judgment first take place in their own hearts & then in their own houses. teaching & exhorting their Children & servants to all manner of plainness both in speech & apparrel and restrain them as much as in you lies from the society & spirit of the world in all things not indulging them in mixing with the world in marriage or any other thing as you shall one day answer it before the great Judg of heaven & earth whose Judgment is begun in his own house to the making of it clean whose house or Church we are built up of living stones elect & precious polished by the Power of the living God.

And Dear friends we do desire that none of you nor your Children may deny the coming of our peaceable Saviour in your bearing of arms for where he is come in spirit he teacheth his to beat swords into plowshears & spears into pruning hooks according to the promise And as you are thus exercised to keep clear in your own hearts & in your own houses you will feel a true concern to fall upon you in your monthly & quarterly meetings to inspect into the Church of god & a holy boldness will be given you to reprove & instruct others who are not faithfull, & to place Judgment where it is due, and so Put in practice the good order of truth in all things, & to admonish & advise those that are not acquainted w^th^ what we own & what we disown for there is great need of your care & diligence herein therefore we leave it with you as a concern from the spirit of truth be not slack here in but labour together the name power & wisdome of God that god overall may be glorified & your souls with ours may be comforted together in the fervent prayers of your exercised friends

E Webb
M Rogers

Let copies be sent to every monthly & quarterly Meeting in New England

Newport in Rhode Island
The 13 th day of the 4 m^o^. 1698.

An Epistle In Answer to One From our Dear Friends In Newport In Rhode Island In America. Dated the ninth Day of the fourth Month 1694

Dear Friends these with y^e Salutation of Our Dear Love in the Lord is to you all And we Cannot but take Notice of your Kind Reception of our friends Love here In Taking Care & Providing for the Lords Servants that went to Other Parts In the work of Our God to the Furtherance of y^e Gospel which in the name of the Lord Is Preacht & Published in this our Day Through y^e Appearance of y^e Son of his Love Christ Jesus y^e Promise of y^e Father who Said he would Give him A Covenant of Light to Lighten y^e Gentiles and to be his Salvation To the Ends of y^e Earth For which & that the Lord hath Given us a Measure of Faith to believe In him we are at People in all Places Ingaged to Acknowledg to the Great Love Condescention and Kindness of y^e great God to mankind who after he was Created In Righteousness By Disobedience fell, From that State of Felicity and happiness which he had with his Maker. Yet Nevertheless y^e Lord had Regard to the work of his Hands, And as we may Say Considered the Great Loss that had happened to Mankind, And the Condescendings of his Love found Out Away to Recover and bring him into Such A State In which he might take Pleasure in him Again, And Dear Friends it is no Small Favour that y^e Lord hath Gathered You there with Many here and Else where to y^e Knowledg of his Divine and Heavenly will which is the Sanctification Salvation & Redemption of Mankind out of that fallen State and hath Brought many to be heirs of y^e Promises which are all yea and Amen, to the Seed Christ Jesus In and Through whom many are made Living Witnesses for him, and are alive this day to Bless and Praise his worthy name, and Blessed are you Dear friends In Every Place who have Regard to y^e great Love of God which Calls for Love Again in which Love we Cannot but Love one another, and by this Love must we be Known to be Desiples and Followers of Christ Jesus y^e Captain of Our Salvation, And Therefore Friends we desire for you all that You may keep on your way In the name and ffear of y^e Great God, whose Power is Over all, that you may all be Preserved near to him and One unto another in your Severall Places and Services for God which may be needfull & of Great Benifit as they are Supplied Amongst you that thereby & Through y^e Inshinings of y^e Light of the Lord Amongst you others may See your Good work & Glorify your father which is in heaven that the day which is Broken Forth may more & more appear, for many are yet in darkness for want of Taking heed to the True Light, which discovers the wayes of Darkness in which we once walked as well as others but now dear Friends may it not be Said many are made Light in y^e Lord in which Light You will See more Light, therefore walk in it and all keep close with y^e Discoverys of the Light, that you may See y^e Darkness of y^e Enemy, In all his dark contrivances, to Cloud or Vail y^e Inshinings of y^e Glory of y^e Son which is Risen & is Rising in the hearts of Many to whom the Lord hath Reached with his visiting hand which found us out when we were Strangers to him & Aliens from y^e Common wealth of Israel; Therefore friends Let the Kindness of y^e Great God Rest upon us all in the Sence of his Condescending Love which first Visited us & Called us to be A People that ware not A People and hath Gathered many out of Darkness Into his Marvellous Light in which let us all walk to Gather Though outwardly Seperated one from another for herein our fellowship Stands, Into which the Lord Gather Preserve & keep us all together from this time henceforth & for Ever, is the desire of us your Friends & Sisters in the Covenant of Light & Life, to whos protection we Shall now Commit you with our own Soules & Shall be Glad as Opertunity presents to hear from you and of the Prosperity of Truth amongst you;

From our Quarterly Meeting in London the 6^th: day of y^e 11: month 1695

Mary: Elson;
Marabella: Fiarnborough;
Grace: Bathurst;
Mary: Woly;
Ruth: Crouch;
Bridget: ffold;

Anna: Luitson;
Mary: Whitpaine;
Martha: Matheves;
Sarah: Groom;
Susanah: Dew;
Mary: Plumstead;

Ann: Cox;
Susanah: Elles;
Elizabeth: Miller;
Sarah: Meade;
Sibell: Adson;
Abigail: Fisher;
Margret: Taylor;

London the 11th: day of the 4th: month 1700 From Our Womens Meeting

Dear & wellbeloved Sisters In the Unchangeable Love of Our God Doe wee
Dearly Sallute you; desireing your welfare and Growth In ye Blessed truth which the
Lord hath Called us to be heirs of: In this his Glorious day In which he hath Caused his divine
Light to Shine into our Bosoms, which Lets us See Clearly what It is that would hinder
his work from prospering In Our hearts; Soe that he will leave all without Excuse In the
Day of Judgment which will Come upon all In One Day; .....

Dear Sisters We Cannot but Incourage you to be faithfull unto the Lord and
To bear your Testimony Faithfully for him In all things that if aney thing would
Arise which is of A Contrary Spirit it may be Crushed Down In the first Appearance; that
It may not have time to Grow & Branch forth; For the Lord is Giving his Faithfull people
Power and Authority Over Unclean Spirits, as he did to his In the dayes of Old: And wee
Can Say he is the Same in this our day; Everlasting Praises and high Renown be
Given unto his powerfull name; which is growing great In the Earth; And it is the
Faith of A Remnant that It Shall Grow Greater & Spread Over many Nations and
Islands Though the Seed may lye hid as under the Clods of the Earth; And Gross darkness
may Cover the hearts of the people; Yett the Lord In his Due and Appointed time will
Arise in his mighty Power; and by his Outstretched Arm will Rent the darkness and Cause
It to Fly away In Order that his light may Shine Clearly In their hearts to give them the
Knowledg of himself In the Face of his Sonn Jesus Christ as he hath done for a Remnant In
this Island and in Many Others Blessed & Praised be the God of Israel; who is a prosperiing
his work; and Carrying it Onn, Though the Devil may Rage and Stirr up Instruments
to Raise up all his forces to hinder the Same; As he did in the dayes of Nehemiah
when he went up to build the walls of Jerusalem that they wrought with one hand &
With the Other hand held a weapon Soe that their Enemies did not prevail against it.
And Oh in a Spirituall Sence wee witness the Same & wee Can Say with the Eminent
Apostle Paul that the Weapons of our warfare are not Carnall but Spirituall Mighty
Through God to the Pulling Down of the Strong holds of Sin and Satan and
Spiritual Wickedness in high places; Dear Sisters wee Thought to give you Some Accompt
of our Yearly Meeting; we Can truly Say the Lord hath been with us; & Eminently
Appeared amongst us; and his divine presence has not been a wanting but he hath
Given us with his Servants and Messengers who he hath Sent amongst us, both belonging
to this Nation & others many Sweet Seasons together to the Comforting & Edifying of
Our Soules, for which we have Renewed Accations to give him that which belongs
to him; which is Pure Praises and Everlasting Renown with all Obedience; Soe In
The Unchangeable truth of our God; which brought us first to be a People Doe wee
Desire to leave you & Recommend you with our own Souls: to him who is the Only
Keeper & Preserver of his people & Remain Your Sisters In the Euer blessed Truth

Signed on the Behalf of
our Womens Meeting

Mary: Elson.
Marabella: ffarnberie.
Magaret: Rouse.
Sarah: Plumly.
Ruth: Crouch.
Mary: Wooley.
Mary: Plumstead.
Constent: Ewdy.
Susanah: Dew.
Mary: Whitpain.
Ann: Hutson.
Mary: Sandon.
Ann: Whitehead.
Margret: Hollowfield.
Ann: Cox
Mary: Russell
Elizabeth: Godloney;
Susanah: Ellet;
Mary: Banister;
Alice: Patching;
Ann: Scarth;
Jane: Garton;
Grace: Plumstead;
Elizabeth Gates;

Rhoad Island y^e 16th of y^e 4th mo 1701

Dear and well Beloued Sisters

We having Received your Letter dated the 11th of y^e 4th mo Seuenteen hundred wherein wee hear of your Welfare which is great Joy and Cumfort unto our Souls, and wee do heartily Desire the Continuance of the Same; also acknowledg Your Great and Tender Care ouer us hoping that we Shall not be wanting to put in Practice your Good and wholsom Advice in as much as In us Lye with the Assistance of y^e Almighty God. that So wee may be Built up together in that Vnchangeable truth and Loue of our God where with he hath Loued us in which wee dearly Salute you all; In that Vnfeigned Loue wherewith he has Loved us and has Reached unto us by his Out Stretched Arm of his Diuine Power which he Is Causing to Shine more and More, Ouer Nations And Countries Blessed & Praised be his most holy Name and that for Euer More has the Souls of a little Remnant Cause to say, and also Desiring the Increase of the same more and More that So the Glory of this Eternall Power of the Great God may Come to fill the whole Earth and that the Cord Of Sion may be enlarged, and Jerusalem may become the Praise of the whole Earth and that her Righteousness may Come to run down as Almighty Streem, and that All Nations may Come under the Great to be Gathered into the one fold of Gods Power; and may Come Under the Great Shepard and Bishop of Our Souls Christ Jesus this is the Sincere desire and travell of Our Souls, Dear Sister's the Lord's Great and Glorious Power has Wonderfully Ouer Shaddowed this our Yearly Meeting and Great Gatherings has been, In which our Souls haue been much Comforted with the Souls of All the faithfull, for which we haue Great Occation To Speak well of his Great and holy Name and that for Euer More; Dear Sisters we haue Not much to Inform you withall of the Affairs of our Meeting, but this that here Is an Enlargement of it and Likely to Continue which is a Great Cumfort to us to See, also here is two ffriends from England, Tho^s: Tomson & Josiah Langdall which is Like to be of Great Service in these parts and Also hoping that we Shall not be Vnworthy receivers of these Great Mercys & Loue of Our God, who is thus wonderfull to us ward in his Loue in Putting it into the hearts of his faithfull Servants to Visit us one Year After Another, whose Labour we hope will not be in Vain, So in the Vnchangeable truth and Loue of our God, do wee dearly Salute you all, desiring that wee may always be kept & Preserued in his most holy fear and Loue wherein there is Preseruation to his People and Remain your Sisters In the truth which is Vnchangeable

Signed on the Behalf of Our Womens Meeting

Ann Coddington
Ann Clarke
Freeborn Clarke
Judiah Horner
Alice Anthony
Rebekah Clarke
Rebekah Carr
Sarah Dennis
Dorcas Easton
Susanah Smith
Hannah Tucker
Elizabeth Barker
Hannah Rodman
Hannah Soule
Leah Newberry
Johanah Mott
Ruth Tucker
Mary Slocomb
Mary Freeborne
Susanah Freeborne
Patience Anthony
Jane Underwood
Ruamah Smith,
Ann Durfee
Wait Carr
Mary Robinson
Mary Chapman
Elizabeth Green

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Dear & Welbeloved Friends & Sisters, In the Unchangeable truth of Our God, do wee dearly Salute You, Desireing your Welfare & Prosperity in the Blessed truth, which the Lord hath Called us to, In this his Glorious Day, wee have all heard the Voyce of the Lord, and Oh that wee may all Give up faithfully to Obey this pure Voice as faithfull Abraham did, then shall wee approve our Selves to be his Daughters, As the Apostle Saith, whose Daughters yee are as Long as Yee do well and are not Affraid with Any Amazement for the Devill as an Unwearied Adversary, is Seeking all Occasions to Surprize & Amaze, but as wee are Kept In Humility & Watchfullness wee Shall See him in all his Allurements, Snares and Temptations, and away will be made for us to Escape, and who Is he that will harm us? If wee are followers of that which is Good; Dear Sisters wee Greatly Rejoyce to hear that the Work of the Lord prospers, truth is Strongest and will Prevaile: altho the Devill may have, & Stirr up many Instruments both Secretly to Undermine and Openly to Oppose it, but praises be Given to the Name of the Lord, who Gives his People Strength and Courage to passavere on; Notwithstanding, the many Difficultyes they may Meet with, Dear Sisters, wee are writing to Give You Some Account of our Yearly Meeting past the 12: 13: 14 & 15th dayes of the 4th Month 1702: wee Can truly Say the Lord hath been with us, & appeared Amongst us, & his Love hath been Shedd Abroad in Our hearts, with his Servants and Messengers whom he hath Sent amongst us belonging to these American parts with his faithfull Servant John Richardson, from the Nation of England who hath been a faithfull Labourer amongst us, and wee have had many Sweet Seasons to the Cumforting and Edifying our Souls togather, for which and many more Mercyes and Blessings which wee have Received from the hand of the Lord, wee have Renewed Occasion from time to time to Give him that which Is his Due; Pure thanks and Everlasting Praises with all Obedience — So in the Unchangeable truth of our God, do wee Recommend you with our own Souls to him who is the Preserver of his People and Remain Your Sisters In the Blessed Truth

Ann Ball
Ann Coddington
Joanna Mott
Alice Anthony
Freeborne Clark
Mary Freeborne
Sarah Dennis
Dorcas Easton
Ann Clarke
Mary Stapleton
Leah Nelberry
Susanah Freeborne
Patience Anthony
Ann Durfee
Elizabeth Wanton
Wait Gould

Mary Chapman
Hannah Rodman
Susanah Cornell
Susanah Hicks
Ruth Fry
Hannah Fry
Mary Mew
Susanah Smith
Martha Cornell
Sarah Gould
Anna Bennit
Susanah Hicks
Rebekah Clarke

Sonthing proposed & Agreed unto att oure Yearly Meeting att Newport on Rhoad Island yᵉ 5ᵗʰ of yᵉ 4ᵗʰ mᵒ. 1705

1ˢᵗly when any have Earnes in thare own Minds to lay thare Intentions of Marage before the Menˢ and Womenˢ monthly meeting that thay first acquaint Some faithfull ffriend or ffriends with it and them to Acquaint Sᵈ meeting with it, that So the meeting may have opertunity to Approue or Disproue of thare passing through y meeting which if Approued to be Called in, and the Concernd not to bein the meeting in the time of that Conferrance, but if not Approued then to let them Concernd know the Cause in meekness,

2ᵈly. And when these Concernd haveing passed through yᵉ Sᵈ meeting in Order that Care be taken by Sᵈ meeting yᵉ two faithfull friends be Appointed to See Sᵈ marage Confumated in the Dessent ordor of Truth.

3ᵈly. That a day be Appointed on Porpose for Sᵈ Marage and not to be on a weak day Meeting of Worship.

From oure Womens Yearly Meeting held att Newport on Rhoadsᵗ the 1ˢᵗ Day of yᵉ 4ᵗʰ mᵒ. 1706.

To the Yearly meeting of Women in London we Send Greating Well beloued Friends & Siſters: we find it to be a Concern on us to give you Some account, of this oure Yearly meeting, and the Affaires amongst us: the Lord in his Antient Love & Wonted kindneſs has been Pleaſd to vouchſafe his Preſence to And amongst us in an Eminent manner and to grant us a peacable and Quiet meting as Alſo yᵉ Love and unity hath been Amongst us to the Comforting & Refreſhing of oure Exercised Soul; whic in a Sence of oure Weakneſs & of the Waightineſs of the great Wort which we are Called into According to oure Meaſure with oure Brethren are made to Admire the great kindneſs of oure God yᵗ he Should be So mindfull of his Handmaids: Oh! Say oure Soles, yᵗ it may be an ingageiment to all to yeald faithfull Obedience to his Worthy Name. heare is oure worthy friend, and faithfull Labourer in the work and Servise of God, William: Crinſted & John: Fothergill whome the Lord has made able dividers of his Word, to the Comforting & Strengthning of the Church & People of God, Alſo Severall from the places Agasent, by Whome we have Reed an Account of Truth Proſperity the Lord Saues oure Soules If it be his will Raiſe and Send forth more faithfull Labourers Into his vineyard for his Work is great and going forward in theſe Parts, So Deare Sisters in that Love which first Reached oure harts and gathered us to be a People we Salute you Deſiring we with you, & you with us may be Preſerved and Built up in the Same Holy houſe that God the Author and Finisher of oure faith may Be honourd and Glorifyed over all who is Everlastingly Worthy Amen.

Signed in the Behalf of oure Yearly Meeting by Leah: Newberry
Susannah: Ffreeborn

from oure Womens Yearly Meeting held at Newport on Rhoad-
Island the 18. of 4th mo. 1706.

To Oure Deare Friends & Sisters all the Monthly meetings to whome is
the Salutation of Oure Unfained Love in the Unchangeable Truth.
This meeting haveing taken into Consideration the great Care and Love
of Oure god to his People, in opening by his Spiritt and power, his Counsell
among us not Onely in oure hearts but Allso by Testamoneys through his...
faithfull Servants, and the many Epistles which have been Sent from
Other parts to Provoake us to Love and good Works which all will Readily
Say is well, Now the Concern which is fallen upon us at this time is yt
we may all Come into the practicall part of What we have heard from
time to time, we have Often been put in mind of Oure Duty
Concerning oure of Spring that thay might be Carefully trained up
in the Nurture of Truth that thay may not Depart from it: which
Care Lies much of it on Oure parts that are the Female Sex yet not-
withstanding it is So thare are Some that Com among us that Live
Loose and too Careless Wheare fore God in his wisdom hath Seatled these
oure Womens meetings and Established good Order among us Acc-
ding to Scripture Record which is if any walk Disorderly Let
them be Delt with and helped in the wisdom of God; Let the Care
of the Church Com upon us, for a part of it Dooth properly belong
to us thare fore Let us Carefully Discharge oure Selves as Women for
God. In Order thare unto it is Desired by this meeting that Every
Womens meetings (within the Compass of this Yearly Meeting) may
Chuse out two of the most fitt and Best Qualified Women: and Let
it be thare Concern to visit Such as have need of help. att thare
own howses Let them be Advised and helped—But if any Should
Refuse the Advise and Counsell of God and his people Concern'd:
Then After thay have had Gospell Order and will not be Reclaimed
that Such may be made manifest what thay are and it is Allso Des-
-ired that these Women Should give the meeting an Account from time
to time as thay find things So Let it be from meeting to meeting
and Let thare be Women Chose from the monthley meeting to give an
Account to the Quarterly meeting & from y^e Quarterly meeting to the
Yearly meetings: that when thare is Cause to Say things are Carryed on
well we may heare of it and Rejoyce with you & when the Contrarey
y^t we may Sorrow with you & Lend you a hand of help for we Should
have a trew account of the Affaires of Each Particular meeting y^t
We may be one with oure Brethren on whome the Weight of the
Work Lies we beseech you all be fellow helpers with them Truly—
Thus we Desire the work of God may Prosper & be Carried on in a Unanimous
manner wheeh will Assuredly tend to the Service of the Church in Gene
-rall and to y^e Great Satisfaction Peace and Comfort of all Such who De
-sire the prosperity of y^e Truth; in wheeh we once more tenderly Salute
you & Remaine your fr^ds & Sist^r in the Unchangable Truth.

Signed in y^e behalf of oure Yearly meeting by,

Leah: Newberry
Susannah: Fisco[illegible]

From ye 2nd ly Men & Womens Meeting held at Rhoad Island in ye 25th 12mo. 1706 y. Line to be read in ye 2 months meeting, both at Rhod & Portsmouth,

We having weightely Conside ye ill Consequence of Joyning in Marriage with ye rest of Other Perswations, It hath become a Concerne upon us to give advice to Such who are abought to doe it whether those yt have made a profession with us or any of ye Children, believing it to be ye duty to Labour with ye rest yt they may be Perswaded not to Rebell against yt Antient & Apostolicall Doctrine; with us not to be Unequally Yoaked Beleivers, with Unbeleivers, finding ye Testamoney of Truth in ye own hearts to be one-thing with we doe Say yt Such as doe Refuse to take Councell, in ye 1st place of ye Spirit of Truth, in their own hearts & also disobey Parents, & reject ye Love & Labour of ym yt have been Concerned for ye further opening of their Understandings, hearing & to Warn ym to Escape, bringing Sorrow upon their Immortall Soul for God will not hold Such guiltless yt disobey Parents, therefore we give this as a Testamoney against Such Proceedings, we advise ye Children to feare God & Take his Councell in their own hearts & Carefull to honour their Parents in ye Lord y they may Live & See good dayis, for we doe know Such as take a disobedient way must know Sorrow for it, & it is ye hearty desire, y they may meet with it heare So y ye time Shall be no more their Soules may have Rest for Ever, is yt we are Concerned for. Ebenr Slocumb. Signed ye order & in behalfe of ye meetings by, Sarah Newberry,

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Inasmuch, as it hath been (notwithstanding ye Care & advice to ye Contrarey) So frequent amongst ye their Children to Joyne in Marriage with ye people of ye World, as Beleivers with Unbeleivers, Contrary to ye Testamoney of Truth and Every Dispensation of Gods Love, to his Followers in Ages past, as also ye advice & Councell of all faithfull ye in & through ye Same in these Latter dayis & for ye preventing thereof as much as in us Lyeth it is Agreed upon at this meeting yt all ye & ye Children who have been Educated in ye way & ord of ye & are Come and ye Custodey & Care of ye Church (with is Left to ye Judgmt of ye Particular meetings where Such proceedings may be) yt Shall make an Attempt to proceed in yt Nature, Shall be Speedely dealt with, & Admonished in True Love and much Tendrs, & if Such Persons Shall heare it may be well but if After ye have performed their Duty in Care & Admonition towards Such they Still proceed to ye Accomplishing ye Same this meeting doth agree yt all Such ye or ye Children that Shall from hence forth thus Proceed Contrarey to ye Good ord of ye Truth, Shall be publickly Denyed & Disowned to be of us in yt they have Walked Disorderly.

From ye yearly meeting of Women Frd. held att Philad: ye 24th 7th
1767. To women Friends in there respective Quarterly & Monthly
meetings in Rhoad Island New England &c: Sendeth Greeting,
Dr Frd. & Tend Sisters, We having been mett to gether in
this ye great & Solemn meeting, wherein we Can Truly Say
ye Lord hath been unto us as an Open fountain & a place of
Broad Rivers & Streams, & hath so filled ye hearts of Many with
his Love yt theire Cupps hath Run ov to prays & Glorey of his Excellent
name & to ye mutuall Comfort Strengthning & Consolating of his
people, . . . And Dr Frd we can truly Say yt in ye Sweet flowing
forth of his machless Love, ye Spirits have reached unto you in
prayers unto allmighty God, for ye Groath & prosperity of Truth
in You & amongst you. . . . And non ye Sisters keep low & neare
unto ye Lord in Your own hearts, & ye Lord will be near unto you
in all Your Afflictions & Exercise, & will Sweeten Youre pasage
through this vaile of Teares, & Troublesom World, & will make
you Instrumentall in his hand & Servisable in his Church, & as
You dwell in humility & meekness ye Lord will Cloath You with
ye Beautifull garmt of his Salvation, & he will give unto you
ye Oyle of Joy for moarning & ye garmt of Prayse for ye Spiritt
of heaviness & he will make You grow more & more as Fruitfull
branches in Christ Jesus ye heavenly Vine. . . . And Dr Frds we
Exhort You in Sistly Love for to Stand Faithfull in youre Testamonyes for Truth, & against all Supfluity of Naughtyness
in all Things with ye Testamoney of Truth hath gon fourth a
gainst, For there is as much need of Faithfull Labourers now
as Ever, wch will preach in Life & Conversation as well as in
Word & Doctrine, & keep Your meetings in ye Authority and
Power of ye Unchangeable Truth, in wch they ware First Set
up, & Let none Presume to Act or work for god in their own
will or Spirit. but Lett all Waite to Feele & witness, Jesus
Christ for to Set as Judge & Lawgiver in yr Selves, & soe
will You be made to Speake & Act, in ye Wisdom & Authority
of Christ Jesus, wch is ye way ye Truth, & ye Light, & all yt
is doe in Ptence to God, & not in his Sweet Life, & devine
Power it will be Said to ye doer of it one day who hath required these things at Your hands to Tread my Courts, therfor
Dr Sisters be watchfull, be Carefull, yt Soe You may be cloathed upon with ye Innocent Life of Jesus, as with a Garmt having
your Vellells Full of oyle & Your Lamps burning, yt Soe wn
ye Bridegroom of Soules Cometh You may be found Ready
to Entr in wth him Into ye Mariage Chamber before ye Dore of
Marcey be Shutt, wch is ye Sincere prayers of Youre Ever
Frd. & Sisters in ye Truth, who Travells in Spiritt for
Welfare of Sion, ye Building up of her Walls, and

And yᵗ Increase & groath of her Children Every wheare, yᵗ Soᵉ, yᵗ Godᵈ all may be Glorified by us all, Who is Worthey.

Elizᵃ: Webb,	Peace: Biles,	Margᵗ: Slocumb,	Eliz: Hooten,
Eliz: Fishbourne,	Ann: Busey,	Sarah: Goodson,	Hen[a]: Carpenter,
Lydia: Horner,	Ann: Parsons,	Ann: Sibthorpe,	Ann: Webb,
Margᵗ: Jones,	Garier: Roberts,	Mary: Warder,	Ann: Warder,
Neomy: Gray,	Pris: Parker,	Hannah: Hill,	Rachᵉˡ: Cowgill,
Susan: Heath,	Ann: Carrot,	Sarah: Hearne,	Bregᵗ: Fisher,
Alice: Symcock,	Kath: Jones,	Eliz: Hayes,	Mary Umphreys
Jone: Forest,	Mary: Badcock,	Oleve: Longhurst,	Mary: Estaugh,
Grace Lloyd,	Ann: Chapmen,	Eliz: Richardson,	Sarah: Owen,
Sarah: Brooks,	Ann: Townsend,	Jone: Orpwood,	Jane: Brintnall
Eliz: Griffeth,	Margᵗ: Pate,	Rachᵉˡ: Preston,	Eliz: Durbourow,

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From oᵘ Yearly Meeting of Women Frd. held att Newpᵗ on Rhoadsland, yᵉ 14th day 4mo. 1708. To yᵉ Yearly meeting of Women Frd. attᵗ Burlington, . . We Send Greeting.

Dᵉ Frd. & Tendᵉ Sisters, We being mett to gether According to yᵉ Good ordᵉ & Triall Manner to Discharge yᵗ Duty, wᶜʰ we owe to Almighty God whose Presence & Devine Power hath ovᵉ Shadoed ouᵉ Asembley, to yᵉ Mutiall Comforting & Reviveing of oᵘ Spirits, So yᵗ many hands were Lifted Up, & Feeble kneese Strengthned, & hearts filled with Liveing Prayses to Sions King who is indeed king of kings, & Lord of Lords, A Little Teament may Say in a Sence of yᵉ Greatness of his Mighty power, wᶜʰ Extingwisheth, & banquisheth all Clouds, & Causeth darkness to flee away at yᵉ Arriseing thereof wᶜʰ makes us to Say, wᵗ manner of people ought wee to be, whome God hath Thus Favored, wᵗʰ his Goodness & Unparilled Mercys Surely humility For Ever becom's us haveing holy feare, Possesing oᵘ hearts in all oᵘ undᵉ takeings, whither Spirituall or Temperall Conserns For Surely many Eyes are on us, but Especially, in yᵉ managemᵗ of yᵉ Affaires of yᵉ Church, & yᵗ all wᶜʰ we doe may tend to yᵉ honour of him who has through his Infinate goodness bestowed his gifts upon us, who are yᵉ Weaker Vessell & gathered many thereinto, & made yᵐ Willing to bow their Neck undᵉ his Yoake, & put their Should to yᵉ Work, tho many heavey burdens they have to bare Following who-Coare yᵉ wᵗ of yᵉ whole world upon him Sorrowing & being well Acquainted wᵗʰ grief who ovᵉ Come by yᵉ greatness of his power, & will give us to ovᵉ come as we abide faithfull, Soᵉ Sisters we Cannot but Say, Let us be Encouraged to press Forward & prove oᵘ Selves, women For God, not Shrinking ouᵉ Testamoneys Given us to Beare, Let

Let it be after w^t kind Soe Ever it Pleaseth him, to call us
Unto y^t Soe god may be Glorified, in & by us all, who is
Worthey Forever, ... Now as A Further Account, of Ou^r great
& Generall meeting it was through mercey held Peasably
& was Supplyed w^th Severall Frd. From y^r places. Agasent
as also Our worthey Frd. Pat^r Henderson who has had good
Service, both in Doctrine, & Discipline, & Truth has been ~~w^th~~
us to y^r Weighing down, A contrary Spirit, w^ch has Sec
:etly wrought against it, we also Let You know, we Rec^d
Your Epistle From Your Yearly meeting in y^r Reading ~~of~~
thereof we was Comforted, & doe desire to found takeing y^r
Advice therein Contained, Soe desiring, nothing more y^n
y^r prosperety of Truth, we Conclude with a Salutation
of y^t Love which Unites our Spirits one too Another, Your
Friends & Sisters in y^r Unchangeable Truth.

Joanah: Mott, Alice: Anthony, Sarah: Dennis, Dark: Paston,
Mary: Perry, Sarah: Wanton, Reb: Clark, Mary: Slocam,
Mary: Dow, Rose: Tippets, Jud: Mussey, Eli: Green,
Abig^a Thirston, Marth: Cornell, Pat: Anthony, Sus: Freeborn,
Leah: Newbery, Ann: Richardson, Hannah Fry, Ruth: Fry,
Mary: Manchest^r, Pris: Coleman, Eli: Borden, Ann: Hix,
Patt: Howland, Mar: Newberry, Eli: Wanton, Eliz: Fry,
Sarah: Astin, Debo: Wing, Sar: Fry,

That Friends of What Occupation soever be Careful
to Observe fulfill and keep their Contracts words and promi-
-ses duly minding in season the Time specified in any Obligation
and in Dealing not Recomend Anything beyond what is Neces-
-ry, being in few words, in Dealing Let your Yea be Yea and
Nay be Nay

6. That all be Careful and not Undertake any Business
Which they are not Capable of or any New Matter of
Employment Hazardous to either Their Persons or Estates or
Whereby Truth may be Likely to suffer Reproach without
first advising with and having the Consent of the Monthly
Meeting to which they Belong

7th Forasmuch as Time in this world is very Uncertain so that
some have been and others may be Suddainly Taken away
without any will or Settlement of their Temporal affairs
To the great Reproach of Truth and Trouble of the
Church Its thereof Advisable that all Friends capa-
-ble, whilst they are in Sufficient memory and
Understanding, make wills and Testaments of their
Temporal Concerns which may after their decease
Prevent Reproach to Truth and Trouble to the
Church

That all Friends keep to plainness in their
Household Stuff both Bedding and otherwise avoi-
-ding in particulars Stript and flowered Bed and
Window hangings of Divers Colors and Quilts
Counterpins and Table Carpits of Gaudy Colors
and Double Valens and fringes and that Side Sad-
-les and others be plain without needless Bulkles
and Bosset

That all Friends who have Vessels of Silver
do not set them up in any Publick place
Nor no other flowered or painted Vessels seeming
More to be seen than Otherwise

10th That all Friends be Careful on Occation of marig
To avoid that much Abusedestom of Making feasts
and Enviling beyond what is Nesesary to weding
Dinners which is often of hurtful Consequence Admitting
To much Liberty in Vain Conversation to Youth for ill
saleth out usually on Such Occations That there are
great Disorders Committed both in eating drinking
and Smoaking Tobacco to Excess tending to the Reproach
of Truth and Trouble of Friends

11th That any Friend or Friends in Unity or professing Truth
Go not to the Marriges of nor countenance any
Professing Truth Marrying Otherwise than what is
Approved of among Friends nor yet to the mariages of any
Other against the Consent of the Elders of the Meeting
To which they Belong

12th That all Men Friends be Careful not to Imitate
the vain fashons of the world in wearing their h
Set up on three Sides with Ribband broad or
Bunched nor Powder the hair to be seen nor wear
the Neck Cloath Long hanging Down or Twisted thro
the Button Holes nor bigg Superfluous or Superfluo
Buttonholes or places wrought in Imitation of Pockets nor
cross pockets nor Capes on their Coat nor wide Laped
Sleaves nor gathred Shirts Drawn in Folds, Like the
Vain Practice of World, nor unsuitable Linning of
Gaudy colours nor the Britches to straight nor bigg
Unbecoming Shoe Buckels

13th That Friends do their endeavour to gett Friend
School Masters and School Mistresses and in want
of Such to have their Children Taught at home
Nor send them to Such as are not Friends becaus
of the Danger of being Corrupted with the
Hurtful Conversation of other Youths or Otherwis

14th That all Masters and Mistresses of Families be careful to forbear Threatning and Beating their Servants beyond whats comely and of good Report Especially in an angry and hasty Spirit which is often attended with to much Severity and Bitterness but be in Behavour towards them according to the good Advice of the Apostle in Col 4-1 masters give unto your Servents that which is Just and Equal knowing that ye have a Master in Heaven and in Eph 6-9 forbearing threathing knowing that your Master also is in Heaven Neither is there respect of Persons with him

15th That as many Servants as are under the Yoke account their own masters worthy of all Honour. That the Name of god and his Doctrine be not blasphemed and they that have believeing Masters let them not Despise them Because they are Brethren but rather do them Service becaus they are faithful and beloved Partakers of the Benefits these things Teach and Exhort said Paul to Timothy. if any Teach Otherwise and Consent not to Wholesom words even the word of our Lord Jesus Christ and to the Doctrine which is According to godliness he is proud knowing Nothing 1 Tim 6-1-2-3-4-5-6

16th Forasmuch as all profess in the truth, owe fear and Service to god they ought to come before him with all awfulness duly Considering how to approach before him with acceptance and after being so presented how to depart under a solid Sense of his goodness mercy and Long Suffering or, at Least, under a Consideration, of what hath been Delivered in word and Doctrine it is thought fit Recommended that all Young People and others do not ride to or from Meetings after a Sort of Light carriage and Unseemly manner but upon all occasions Especially Religious to Their Moderation and Soberiety be known To all Men

17th Forasmuch as Marriges in the kind is forbid in the Scriptures and has always been repugnant to the ancient Testimonys of Friends Tis thereof Thought fit that Friends here do concur with what is practiced by Friends in Europe That all Friends do from time to Time Refrain Marrying in Consanguinity Nearer than the third Cousin and in affinity nearer than the Second Cousin but if any will proceed therein Contrary to the Testimonys of Truth they Ought to be proceeded with as Disorderly walkers

18th That all friends on occation of burials the Management Whereof ought to be with all due Solidity and Solemn Gravity, be careful not to Imitate the unbecoming Rattle of the world in attending the assembly coming together on that occation to perform the Last duty in Nature One to another, with Liquors or Meats, Seeming as if their Design was to feast, not debarring Suitable Drink for Refreshment if Need be and upon all Occations that the Unnecessary use of Tobacco be Avoided Especially on that, that Such Duties may be performed Decently and becoming the Occation

19th That all Friends be Careful on Ocation of General Feast Days, Called thanksgivings, and also on Ocation of Fast Days, pretended Humiliations, not to Imitate the Common Custom of refraining their Labour in Husbandry or Otherwise but proceed with their Business as it falls in Course as if it were

Another Day and not in Contempt or only in Opposition but in Humility and that Friends do not shut their Shop doors or windows or any part of them but Endeavour as much as possible with Conveniency, according to the Ancient Testamony of Friends to keep them open upon Such occations and also in all other things where in Truths Testimony is or may be Concerned that Friends come up Clearly and not Flinch ~~not~~ or Cauk their Testimony

20th Lastly and Whereas in Each Monthly Meeting there are and may be persons both Men and Women appointed to Visit the families of Friends, in every particular Meeting It is therefore Recomended unto them that, first of all, they themselves be Examplary in Conversation and then take care to Recomend these things with all other Nessasry things to be put in Practice among Friend and the better effecting such a good Work it is Requisite that there should be, by the Persons appointed being together, except necessity require Otherwise, a General Visit through the families of Such Who Profess Truth, at Least, once in the Quarter and To be performed So at that an Account of their Service may be received in writing under their hands at Every Monthly Meeting falling out next Before the Quarterly Meeting and that Every Such Monthly Meeting Shall from time to time call the Visiters to an Account and, takeing their account In Wrighting, make a minute of the Receipt thereof with what other Remarks the Meeting shall judge Necessary also that the Monthly meeting taketing Cognizance Thereof, Shall from Time to Time Draw up or appoint fit Persons To Draw up an Epistle to The Quarterly Meeting Signifying the Receipt

(8) Of what from thence may be Recomended to the Quarterly Meeting: and also giving an account of the Success of Their Labour and the Continuence of their Christian Endeavours and that Every Such Quarterly Meeting by Epistle to the Monthly Meetings from Time to Time Recommend the Necessary proceedings of the Meeting With what other matter they may think fitt to be put in Ractice for the good and Preservation of friends and Also that Every Quarterly Meeting, falling out Next before the Yearly Meeting, Shall Draw up an Epistle to be presented to the Yearly Meeting Giving an Account of the Affairs and prosperity of Truth among them and the Continuance of their Christian Care and Endeavours for the Prosperity of Truth and preservation of Friends in Their Several monthly Meetings and the Yearly Meeting Receiving Such Epistles ought to Salute the Several Quarterly Meetings with an Epistle to Each one of them Giving an account of Necessary proceedings of the Meeting and also Recomending Such Wholsom Necessary things as the wisdom of Truth Shall Direct for the good and preservation of all Frinds that so hereby there may be a general correspondeny With and Knowledge of the affairs of Truth throughout the Several Colonies Quarterly Monthly and Particular Meetings appertaining to the Yearly Meeting

+ And if any Professing Truth Should be Refactory and not Consent to Such Wholsom Rules or in

any thing walk Disorderly the Visiters of every such
Meeting where such Person or persons belong ought to Deal
Timely with them and if they will not be Conformable
to Such good orders, after timely Dealing with, all
proper Endeavours in Love to Restrain them then bring
them to the Monthly Meeting and the Meeting Deal
Further with them and Deny them if the offence
Require it but in Matters of Church Discipline if
they have been Disorderly and are willing to Condemn
it them selves under their hands the Meeting
may accept for Satisfaction and Read the Same in the
Monthly Meeting for Business but for any Scandalous
or Reproachful or Obstinate Disorderly proceedings its left
to the Consideration and Judgment of the Monthly Meeting
Where Such Belong whether their own Paper of Condemnation may be Sufficient for the Clearing of Truth or
Whether Friends ought to draw up and Sign a paper
of Condemnation against them and its also left
to the Judgment of the Meeting whether to Read it at
a first Day Meeting or to set it up publickly and Friends
Ought to Send where Such Offences are known to spread
that all people may know we have no fellowship with
the unfruitful Works of Darkness or Workers there
and that every Such person so offending whilst under
Dealing Shall not be admitted into Meeting of business
and that when they have given Papers they Shall not
be Suddainly laid hold ~~to~~ of So as to be received into
Communion or into Such Meetings untill Friends
have Some Sence of their Repentance and proof
of Their Sincerity Least the wound of the Lords
people be healed Slightly

The above is what was agreed on for the better Regulating of Friends in their deportment apparel &c at our Yearly Meeting held at Newport the 14th of the 4 Month 1708 with Some Correction of Our Yearly Meeting for Buſineſs held at Newport on Rhode Island the 13 of the 4 Month 1709

At a yearly Meeting held on Rhode Island in the Year 1712 the following Minutes was made

It is the unanimous Agreement of this Meeting that for the future there be no Tombstones or Rails at the Ends or over the Graves of Friends in their Burying places it not being the practice of Friends in England Ireland or Pensylvania or other places

From Said Meetings in the year 1717

A weighty Concern being on this Meeting Concerning the ~~Importing~~ and keeping Slaves this Meeting therefore Refers it to the Conſideration of Friends Every Where to wait for the Wiſdom of God how to Diſcharge themſelves in that Wighty Affair and Deſires it may be brought up from our Monthly and Quarterly Meetings to our Next yearly Meeting and alſo that Merchants do wright to their Correſpondants in the Islands and Elſe Where to Diſcourage their ſending any more in Order to be Sold by any Friends here

In the Year 1718

This Meeting having had further Conſideration

Relating to Friends buying and Selling Slaves
do Conclude the Minute made at the Last Yearly
Meeting in that Case is Sufficient for the present.
In an Epistle from the Yearly Meeting of Friends held
in London in the Year 1717 were some Minutes again=
=st Tombstones Distinguishing garment in Token
of Mourning and Unbecoming Gesture Bowing and
Cringing in Salutation which are Recomended to
our Quarterly Meetings

Whereas it was formerly concluded that the Visiters of
Each Monthly Meeting Should Make a Thorough
Visit in the families of friends four times in Each
Year Which seemed difficult ~~which~~ to perform,
it is on further Consideration ~~therefore~~ now Conclu=
=ded that for the future Two General Visits may
Suffice and Friends are Desired Carefully
To Perform them

First this Meeting having Considered the
Answer of the Several Quarterly Meetings
Relateing to Exhavagant and Unnecessary
Perewigs and a Concern Remainging on the
Minds of Friends for preventing the Same from
prevailing among us do Conclude and it is the
Judgment of this Meeting that all Friends who
Suppose they have Need of a wigg ought to take the
Advice and Approbation of the Visiters of their
Respective Meetings before they proceed to get one

and it is the Tender Request and Brotherly advice of this Meeting that all be Careful to observe the same and not in a Careless or Overly mind cutt of their hair, which is given for a Covering, to put on awigg or indecent Caps which has been observed of Late years to be a Growing Practice among tomany of the Young Men in Several parts To the Trouble of many honest Friends it plainly Appearing in Some an Imatation and Joyning With the Spirit and Vain fashons of the world

It is concluded that if the Monthly Meeting See it Reasonable they may for the future grant Marriges on a Week Day Meeting and Friends are Desired Not to presume thereto without the approbation of the Monthly Meeting

For preventing such Disputes as have hertofore Happened concerning Mariage in Consang=inity

It is Concluded by this Meeting that if any Second Cousins, that is to say, the Children of first Cousins Shall Incline to marry among us that the Visiters of the Several Meetings whereunto they belong or any other Sensible Friends are hereby desired to Labour and Endeavour to perswade them to prevail with them to forbear proceeding further in the same but if they cannot with them to forbear proceeding then it is the mind of this Meeting that the Monthly Meeting permit them to marry among us

1730

This Meeting having weightyly considered of the Matter Refered from the Quarterly Meeting of Rhode Isl= =and Concerning Grave Stones &c and of the minute made in the Year 1712 in that Case it is matter of Sorrow to find that Some Friends have not observed the Same but have Set up wrought or Carved Stones to the Graves of their Deceased Friends which would they Remove ~~and~~ would be very acceptable and it is the Earnest request and Desire of this Meeting that for the future all do forbear to put up any marks of Distin =ction to the graves of Friends in their Burying places Which we believe will Tend the Unity and peace of the Church in General

1735

viz. The Committee of Friends appointed at our last Yearly Meeting to View and Consider our Minutes for the Regulation of Friends &c make Return to this Meeting a Declaration or Paper Signd by a Number of them which is accepted and Ordered to be Recorded

Said Declaration is as followeth

That we have at ~~Divers~~ Times mett on Said Service Read Over these Minutes agreed on by the Yearly Meeting in 1709 and Also had Regard to those other Minutes Since made concerning extravagant wigs Grave Stones and Marrying in the Kind and had diverse cool and Friendly conferences thereabout and Serious Consideration theron with Regard to the well ordering Friends families as well as the Peace and Edification of the Church Believing that at the Making those Minutes friends

Were in a good Degree under the Influence and Guidance of Truth and Aimed at the preservation and Maintaining of that plainness which Truth wrought on our primitive Friends and although they were particular in Some things Which may Seem Minute or Shall yet we believe the Unsettled Customs and fashions of the World which often Alters gave at those Times just Occation therefore and it Seems to us not Unlikely as Friends keep on a Watchful care but that the Same unsettled Spirit may Give further Occation to be Particular against Some other things of the Like Import or Sendaiy which we find was the practice of the penmen of Holy Scripture who thought it not to mean or low even under the Influance of a Raphetick Spirit to mention particular Garbs modes or ~~dress~~ Dresses so that on the Whole we Conclude it Not Expedient to alter the Said Minutes but rather in tender and Christian Love Recomend the Observation of them accor=ding to their Several Degrees Remembring that Saying of Christ to the Jews viz that they ought to perform the weigh=ty matter of the Law and not Leave the Others, or Lesser, Undone

At our Yearly Meeting in 1736

The Friends appointed by our Last Yearly Meeting to View and Consider those Minutes Recibed from our friends and Brethren of Pensylvania make the following Report Viz:

We the Committee having according to the appointment of the Last Yearly Meeting together

with Several other friends mett and Viewed
Those Minutes Received from Friends of Pensylvania
and Looking over our own Minutes find one was
made in the Year 1723 which forbids all appeals
from Monthly to Quarterly Meetings in Cases of
Meom and Tuom If this Meeting on Consideration
Finds it Expedient to Repeal Said Minute as
were Ready to Suppose they will, then we believe
and Conclude those of the pensylvania minutes
which Sets forth their Method of Ending and
Composeing Differance from page 21 to 23 as also
a minute in page 40 of their Book may be proper
to be added to our Minutes
Which Return is accepted and on consideration
this Meeting sees Meet to Repeal Said Minute
Against appeals and agrees and orders that the
Above mentioned Minutes contained in the Book
From our Friends of Pensylvania be added to
Ours for the observation of all Friends belonging
to this Yearly Meeting

which said Minutes are as followeth

And now dear friends this Meeting doth
further and particularly Recomend the following
Matter and Methods of dealing in divers cases
as also Some Farther advice in particular cases
according as the Same has been hitherto practiced
among Friends and appears to be Conciftant with
Gospel Order and Brotherly Love which may fall

Under the care and Notice and be the concern of Monthly Meetings or Overseers &c

Personal differances

Where any differances happen to arise between any Friends about their Intrest Claims or Properties in Worldly affairs it is the Sense of this Meeting According to the advice of the holy Apostle and the Ancient comly and Christian practice that at no Time Brother go to Law with Brother before he be Disowned or upon apparent and urgent necess= =ity as is hereafter Limited and Expressed shall be permited by the Monthly Meeting So to do But if any professing Truth Shall arrest Sue or implead at Law any other Person making the Same Profession before he hath proceeded in the Methods herein after mentioned or is so permitted by the Meeting Such ought to be Dealt with as other Disorderly persons and to give Satisfaction to the Meeting by Condemning his or her So doing and in Case of Refusal after deliberate Dealing and Waiting with Such they are to be disowned by the Meeting whereto he or She doth Belong

And Let all friends in Such Cases proceed in this manner viz the party who finds he hath Reason of Complaint first himself calmly and friendly to Speak, or if he Lives at a distance write to the person by whom he apprehends Himself injured or to be in Danger of Suffering

=and endeavour by gentle means in a Brotherly and Loving manner to Obtain his just Right

in his Just Right A but if that do not prevail or the Same be Refused or Neglected then Let him Or if they Live at a distance and belong to differan Meetings Some friends whom he may write to or impower on his behalf, take one or two with him either the overseers or other Judicious and Discreet friends and in like friendly manner Make his Claim or Demand which friends So Accompanying the Complainant are to Use their Endeavours and give their utmost assistance to have the matter Justly and Expediciously ended Either by the persons themselves or by the Imediat Assistance of those friends who if the matter appear plain and Easie or to be an unControlled debt or that it be a bond against which no Reasonable Objec=tion is made by the Debtor are to advise the party Complained of to make Satisfaction without carrying the Matter further either to arbitration or the Meeting But if there do appear in the matter to be either unsettled differances in Accounts or Reason of Debate Then if they Cannot perswade the Determination thereof by the parties themselves or Cannot procure the Same by Such their advice and assistance they are to Admonish and perswade the parties to Choose Referrees or Arbitrators and that they Engage themselves to stand to and Abide the Determination of Such Referrees or Arbitrators as is Usual in Like Cases

If Either of the parties refuse Such advice or Endeavours to end the Differance he or she so Refusing may be complained of to the Respective Monthly Meeting and Notice is to be given him or her of Such Intention of Complaint that they may attend, as they Ought to do, the Meeting at the Time Appointed

When the Same is brought into the Meeting the first inquiry there should be Whether the above mentioned Gospel order hath been Duly observed If not the Complaint ought to be referred back thereto and no notice taken of Such Complaint in the minutes but if it hath been Regularly observed than the meeting to avoid as much as Possible the Contention and indecent Noyes which Some in those Cases are to apt to fall into is to direct the hearing and Determination thereof out of the Meeting and in order thereunto the parties may nominate and Choose Each one or more friends as the Importance of the matter may Require and the Meeting add one or more friends to them as they See occation for Determining the said Differance by a Majority

But if the Parties refuse or Decline to attend or So to Nominate and Choose then the Meeting is to Nominate and Appoint

19/ a Sufficient Number of friends to hear and
and Determine the Same and the friends So Chosen
Either by the parties or by the Meeting ought
as Speedily as may be to agree upon and appoint
Time and place and Duly to attend the Same
for that purpose and Continue the Several
adjournments, as Short as they Conveniently
Can, if they See ocation in the Nature of the
Complaint or for Evidence or further Necessary
Enquiry So to do using all caution and care to avoid
Unnecessary delays and to make the Determination
within the Time appointed So as Report be made
if possible, to the Successive Monthly Meeting

If either Party refuse to attend the arbitrators
and Submit their case or stand to and abide the
Award Judgements or Determination of the
friends So nominated chosen and appointed
Such person must be Dealt with as one
Disorderly and that Regards not peace either
in himself or in the Church and that Slights
the Love order and Unity of the Brethren and
after due admonition if he or She persist
therein let Such be disowned and Testified
against by the Meeting after which the other
Friend may Seek his Remedy against him or
her, So Disowned, at Law

rehearing But if any do find themselves Agrieved by Such
Judgment determination or award and do
apply to the Respective Monthly Meeting
for a Rehearing before the said Judgment

20/ or Determination be Confirmed by the Said Meeting Let the Same be allowed except in Case where bonds are or may be Entred into By the parties to abide Such Judgment in which case the Same Ought to be final ——

appeal And if Such be Still Dissatisfied or find Him or Herself aggrieved with the Judgment of the Monthly Meeting and Shall Notifie to the Said Meeting their Intention of making application to have the Cause heard by the Quarterly Meeting Let the Same be Admitted under the Same Limitations and Directions and in Like manner as is here= after advised and Directed for appeal in Case of offence against the Church yet it is advised and Cautioned that all do Coolly and Weightyly Consider the matter before they Give the Meeting so much Trouble and not to do it through a perverse or Contentious Temper But Singly or only where They have Good Reason to believe they have Just Cause so to do by Reason of Some want of due Information to the Arbitrators or Mani= fest Mistake or Error in their Judgment ——

with Caution

permission or remedy in Extraor: dinary cases

And whereas There may be Some cases Wherein the foregoing Wholesom method and order of proceeding or Dealing cannot be Complied with at all Such as the parties Absconding or Leaveing the Country with Design to Defraud their Credi= tors or that the going through the Meeting, by the Time

it must necessarily take up, be a Manifest and apparent damage to the Creditor or Claiment by Other Peoples Postponing him as in the case of Bankrupcy or the partys being over Loaded with Debts and the other Creditors generally coming Upon him or that there may be danger of future damage to such as may Submit thereto as in the case of Executors or Administrators or Such as act in Trusts

It may therefore be Necessary and it is advised that the monthly Meeting respectively where such Cases may happen and Shall upon due enquiry appear to be Truly So do permit or hould excuse Such as shall in the Two first mentioned Cases in this Paragraph So appear to them to be really necessitated To proceed Otherwise and in the Latter case of Executors or Administrators where it shall appear to the Meeting that the matter is of Importance and that it may otherwise be unsafe and Manifestly of Dangerous Consequence Such may be permitted to have the matter tried at Law or rather first Determined in our friendly way and then by Consent confirmed by a judgment as the Meeting may See Occation upon the matter to advise and Direct with this Caution and care that the parties on both Sides concerned therein do stick appear and Behave towards Each Other in Brotherly love

and in the Setting forth or Management of the cause or asserting what they apprehend their Right that it be done with decency and Moderation without Leting in or Shewing anger or animosity or using any provoaking or unbecoming Language For as a bitter or Indecent Behavour will cause the Truth of our holy Profession to be evil Spoken of so on the Contrary a Christian prudent and Meek deportment will bear abecoming Testimony even in courts and Shew that nothing but the Nature of the Case and our Common Station with our Neighbours under the Law of the Nation brings any of us there

And as it is our Duty to Speak peace with men and to avoid giving provocation or Just offence to any it is advised that friends do avoid going to Law with others not of our perswation Angrily or in Passion or without due Consideration good grounds and having first in a friendly way Shewed his Aponent the Justice of his Cause and having offered, where he Safely may, if the other make any Reasonable objection to put the matter to a Neighbourly referance So also that friends give no Just ocation to Such to go to Law with them but carefully to comply with their promises and Contracts and where they have any Reason for objecting to the Demand that they Shew awillingness and Readyness to

agree it Peaceably between themselves or to Submit to Reference

If any Shall take upon them publickly to oppose any Ministring Friends who is in Unity or note Disowned by any meeting in their Preaching or Exhortation keep on the hatt or Shew any other remarkable dislike against such in time of Prayer Let them be Speedily dealt with as Disorderly Persons who Endanger the peace and oppose the Charity and Brotherhood of the Church unless they Condemn the same in Such manner as the Meeting may think Requisite But if any think they have ought against what was Delivered they are first to Speak to them privately and Deal with them Orderly

At our Yearly Meeting in 1707

It being proposed whether friends might pay or admit their Children to pay when prest. to go to war if the Children Should Say they were not able to Suffer Imprisonment in that case the answer to which Unanimously was that Friend Ought not to doe Nor Suffer the payment of any Such Mature whilst under their Tuition

At our Yearly Meeting in 1735

Whereas there is a Matter Refered to this Meeting Relating to friends Signing Commissions to Support the Milatary affairs

It is the Judgment and Conclusion of This Meeting That it is Contrary to our principles and Whosoever has or or Shall presume to give or Sign Such Commissions acts Contrary to our principles and the atient Testimony of Friends

It is Desired that the Representations of Each Quarterly Meeting take Care that persons belonging to ther Several Quarters who are Not members of their Meetings at Home do not intrude into the Yearly Meeting Business